BREACH upon BREACH:

OR AN

ACKNOWLEDGEMENT

OF

Judiciall Breaches

MADE UPON US,

PROCURED BY

SINFULL BREACHES

FOUND AMONGST US;

With Instruction, Admonition, and encouragement yet to turn to him that smites us, as the sum of it was delivered at the Funerall of Mr. *Jeremiah Colman*, (late Preacher of the Gospell at *Hetherset* in *Norfolk*) *February* 18. $165\frac{8}{9}$.

By *Tho. Moore* Junior.

If they shall confesse their iniquity, ---- And that they have walked contrary to me, and I also have walked contrary to them ---- Then will I remember my covenant ---- and I will remember the Land, Levit. 26. 40, 41, 42.

If any say I have sinned, and perverted that which was right, and it profitted me not, he will deliver his soul from going downe to the pit, and his life shall see the light; for he hath found a Ransome, Job. 33. 24. 27. 28.

For this cause (vide.) not so discerning the Lords Body that was broken for us: as to examine, and judge our selves in the light thereof, many are weake, and sickly among you, and many sleepe, for if we would judge our selves we should not be judged, &c. 1 Cor. 11. 28, 29, 30, 31, 32.

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The Epiſtle to the Reader.

THis our beloved Brother deceaſed, had his converſation in times paſt among a people, zealous about ſome lighter matters of the Law, as in outward order, and diſcipline in the worſhip of God; while yet neglecting the weighty matters, as judgement, and the love of God: earneſt in building Churches, but ſlighting, if not (as there is too much cauſe of jealouſy of many of their builders) refuſing that ſtone for the foundation, and head of the corner, which God hath laid in Sion for that purpoſe; too much like (though it may be hoped, not ſo much out of order, as) Iſrael of old, who when forgetting his maker. And counting the great things of his Law (even Chriſt the end of the Law, and the knowledge of God in Chriſt and his righteouſneſſe, the things with ſſed in the Law and Prophets) as a ſtrange thing; were yet zealous in building Temples and multiplying Altars, and ſacrifices, Hoſ. 8.11,12--14. with ch. 6. 6,7. Pſal. 118.22. Math. 21.42. and 23.23. Luk. 11.42. Act. 4.11. with Iſa. 28.12.16. and 29.11.

But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in ſins, and treſpaſſes, and that he might thereby ſhew the exceeding riches of his grace to others, inclined his heart more dilligently to enquire into the great things of his Law, (or doctrine) ſummed up in the teſtimony God hath given of Chriſt, and gave him to perceive the faithfulneſſe of that ſaying, that Jeſus Chriſt came into the world to ſave ſinners. By the light of which he learned to relinquiſh the former apprehenſions he had of Chriſt, and ſo of other perſons, and things after the fleſh, or as that teacheth: and to account loſſe, and dung for Chriſt; and for the excellency of the knowledge of him, ſuch things, as before were gain to him; that he might farther win him, and be found in him. And ſo in receiving his word, as the word of God, and not of men, Chriſt (as teſtified in the ſcriptures, the ſon of God, the Saviour of the world) became precious to him. And having teſted, that the Lord is gracious (to whom comming as to a living ſtone, diſalowed indeed of men, but choſen of God and precious he alſo, as a lively ſtone was therein built up in him, and ſo made of the ſpirituall houſe, and holy Prieſthood, to offer up ſpirituall ſacrifices acceptable to God, by Jeſus Chriſt) the love of Chriſt conſtrained him, with much earneſtneſſe, to perſwade and beſeech others to be reconciled to God, and to ſeeke help in the name of God in Chriſt, to warne the unruly, comfort the feeble-minded, ſupport the weake, to be patient towards all men, in meekneſſe inſtructing them that oppoſe themſelves: and to encourage, and ſtir up ſuch, as had believed through grace, to abide in him

as they had received him, and to provoke them to love, and good works and ſo to help forward, and ſtrengthen the hearts, and hands of the fellow-helpers to the truth. As one that had his heart ſeaſoned with thoſe principles of certainty, and truth, that one died for all, ſo effectually with the father that all have died in that death of one, as all have ſinned, and death paſſed on them, in and by the ſin of one. And that he therefore died for all, that they which live in their ſeverall ages, by the grace of God, bringing ſalvation to them, (as it doth to all men in due time) ſhould not henceforth live to themſelves, but to him that dyed for them, and roſe again; knowing alſo in this knowledge of the greatneſſe, and truth of Gods grace in Chriſt to manward, the unſpeakable terror of the Lord againſt thoſe that will not know him, but are contentious, and do not obey the truth, or by an evil heart of unbelief depart from him, and go on in their treſpaſſes, and backſlidings, till the day of grace paſs, and the maſter of the houſe be riſen up, and have ſhut to the dore.

And in this his earneſt ſeeking the good of all, and the edifying of the Body of Chriſt: he was much ſtirred up, eſpecially in his latter days to preſs for more fellowſhip in the Goſpell, with them that did know, and acknowledge the grace of God in truth, and ſo callon the Lord out of a pure heart. And that ſuch ſhould joyn together, as the heart of one man, for the promoting that deſigne. To which purpoſe, he moved it, as of great advantage, and very neceſſary; that brethren in the Goſpell ſhould often gather together, as they might have opportunity from divers parts to conſult one with another, and together with the Scriptures and the teſtimony of God concerning Chriſt, as contained in them; how they might walk, and ſtrive together in more joint order for for the faith of the Goſpell. This though much upon his ſpirit, to his latter end. Yet was too little conſidered by us. Our generall dulneſs and loſs of our firſt love, by wandering out of the way of underſtanding, made us inſencible, both of the advantage to be found within ſuch endeavouring to keep the unity of the ſpirit in the bond if peace, and ſo ſeeking the Lord, and his things, and therein the things, and good of others after the due order, and alſo of the neceſſity of it, eſpecially in theſe evill times. It ſeemed to me, that Gods removing this inſtrument, in the midſt of his days, and while his ſpirit was ſo earneſtly ſet, for the promoting, and carrying on ſo good a worke, and yet it was ſo little apprehended, or conſidered by us; had in it a great reproofe of our dulneſſe, and a loud voice (ſignifying neceſſity of timely liſtening to it) to awaken us to righteouſneſſe in this particular; that ſtanding up from the dead, Chriſt might give us light, to ſtraighten our ſteps, and ſtrengthen the things that remaine, and are ready to dye.

It was therefore much ſet upon my ſpirit, on this occaſion, to apply my ſelfe to ſome conſideration of the voice of the rod in theſe inſtructions. In which though I met with many discouragement in my ſelfe, from the ſence of my owne weakneſſe, as alſo from ſome other conſiderations yet I could not with any ſatisfaction in my owne ſpirit, wave the propounding ſomething of my weake apprehenſions, (if thereby I might by any meanes ſtir up others, more able, and fit, to ſet their hearts and hands to the worke.) which having done at the funerall of our

deceaſed

deceaſed Brother. I was earneſtly requeſted once and again by our Siſter the Widow of the deceaſed (who alſo ſignified it to be the earneſt deſire of others.) This way to make more publick, what I had then delivered; unto which, though with ſome unwillingneſſe at the firſt, being ſenſible of the weakneſſe, and confuſion of my own apprehenſions of theſe things: yet I was perſwaded, thus further to ſhew my weakneſſe: Beſeeching my Brethren to help me, as they may ſee my need. And add their more profitable endeavours, to the inſtructing, and ſtirring up Beleivers, to ſeek the Lord after the due order, to ſtrive togeeher for the faith of the Goſpell, as becomes it, and in nothing terrifyed by our adverſaries, &c. Unto which, that the Lord in his mercy may farther direct us, and make profitable his judgments, and theſe meane endeavours of putting to mind the voyce of them to that purpoſe, is the deſire of the moſt unworty of all that have received mercy.

Lynn, July 27, 1659. *Tho. Moore* Junior.

A TABLE of the principall Heads of the following Diſcourſe.

After ſome generall conſideration of the ſumme, and ſcope of the Text and inſtruction from it, to hear the Rod. *pag.* 1. & 2.

And a breif veiw of the parts of the Text, (*viz.*) an evil of puniſhment bewailed, and an evil of ſin acknowledged as the cauſe; with ſome hints of the difference between the manner of that correction, and of this; and yet how this Text ſuites our occaſion. *pag.* 3.

Theſe inſtructions are opened.

1 Such Providences, are great Breaches upon a People.

2 The Lord is the maker of ſuch Breaches.

3 The reaſon, or procuring cauſe, is our own iniquities, yea uſually there is found in it great neglects, and diſorder in Gods people. Iniquities in their holy things.

4 Yet the Lord is our God, when ſo provoked, and while ſo puniſhing us.

1 Such providences are Breaches. And there,

" 1 What providences. " 2 How they are Breaches, and on whom.

" 1 The providences are ſuch, as in which righteous Men are

Reade y^e ſecond page on ye other ſide firſt

" 1 To seek, and acknowledge him in his wayes. *pages* 28,29.
" 2 Alwayes first, and cheifly to mind the greater, or more weighty matters. And who sought him not after the due order according to these considerations. see *pages* 29, 30, 31, 32, 33.
" 3 To seek him in the preparation, and sanctification of his Sanctuary
I. In the instruction of his name. *pages* 33, 34, 35.
II. In the encouragement, and strength of it. *pages* 35, 36.
III. In a cordiall confession, and acknowledgment of it. *p.* 37, 38.
IV. In hearty union together in it. And there,
First, The Persons with whom, we are to dwell, and walk in the unity of the spirit. *pages* 39, 40.
Then the unity of the spirit in which such are to dwell, and walk together.
1 Union of love. 2 Union of mind, or designe. 3 Of way. 4 Of accord. 5 Union of fellowship. *pages* 41, 42, 43, 44, 45.
Who they are that seek him not after the due order according to these considerations. See it under four Heads. *pag.* 46, 47, 48.
Particular application under three Heads. *pag.* 49, 50, 51, 52.
The particular veiw of the evils unto which the acknowledgment in the Text is applyed. *pag.* 53.
For applying that to our selves, These considerations propounded.
1 Who are the holy Preisthood under the Gospell. 2 What's their charge. 3 How they should be sanctified to it. 4 What order is to be observed in the mannagement of it. 1 Who are the Preisthood. *pag.* 54, 55, 56.
2 Their Service. " 1 In respect of the Persons to whom it is to extend. *pag.* 56, 57.
" 2 As to the manner of their service, not in Tipes, and patterns, but in the truth, in the spirit, in the Heavenly things themselves. *pag.* 57, 58, 59.
I. To keep, and beare the truth of the former Tipes, and patterns, as come forth, in, and by Christ; where what it is, and how they are to keep, and beare it. see *pages* 59, 60, 61, 62, 63, 64, 65.
II. To them is committed the keeping, and charge of holy, and devoted things, and persons. *pages* 66, 67.
3 How they ought to be sanctified to this service.
" 1 There is a previous sanctification needfull to fit for it; And how that answers to theirs under the Law. *page* 68.
What it is as to the meanes by which effected. *page* 69.
As to the nature of the work. *page* 70.

taken away untimely. pag. 4.
And there is propoſed. I. What manner of Perſons they are whoſe untimely removall is ſuch a Judgement. pag. 4, 5, & 6.
II. What manner of removall of ſuch, is ſo to be apprehended. pag. 6, 7, 8, & 9.
" 2 What manner of Breaches ſuch providences make, and on whom. pages 9, 10, 11, 12.
2 The Lord is the maker of ſuch Breaches. And there,
How he is the Author of the evill of puniſhments, or corrections for ſin. And how that evidences him to have no hand, or heart in the ſin. ſee pages 13, 14.
Corrections of ſin, of two ſorts, ſome by evill inſtruments, of which God is more remotely the Author. The Author of the puniſhment on the party puniſhed, but not of the ſinfull action in the inſtrument. pages 14, 15.
There are others more directly from his own hand, of which ſort this. Some uſe of this. pages 16, 17, 18.
3 The reaſon, or procuring cauſe is our own iniquities, &c.
Some generall demonſtration of this by other Scriptures. As, Ezek. 33. with other Scriptures. pages 18, 19.
1 Cor. 11. 29, 30, 31. pages 19, 20, 21, 22.
The particular conſideration of the evill of ſin mentioned in the Text, as the reaſon of the Judgement.
That is firſt conſidered, as a generall expreſſion of any way of iniquity that may be ſignified in the ſence of the words; And then veiwed, as particularly applyed in the Text.
In the firſt, There are ſome conſiderations propounded of the due order after which the Lord is to be ſought by us.
1 There is an order of precedency in the nature worth, and goodneſs of things after which, ſome are to be ſought, rather than, yea with a neglect of others. And ſo to ſeek the Lord after the due order, as with reference to other things that are not the Lord, is to ſeek him firſt, and ſo as with a neglect of all other things for him. pages 22, 23.
2 There is an order in the time, and cauſes of the things that are to be preferred and in a ſence equally to be ſought; After which ſome things are to be ſought firſt that other things may be found, and attained, in, and through them. And ſo what it is to ſeek the Lord after the due order, as with reference to the things of the Lord, and to be ſought in him. ſee pages 24, 25, 26, 27.
3 There is an order of regularneſſe to be obſerved in the manner of our ſeeking. To walk according to the rule already delivered, as that is grounded upon, and opened by the word of the beginning of Chriſt. page 28.

" 1 To

As to the seale, and confirmation of it. *pages* 71, 72.

" 2 There is a daily sanctification also needfull to render them acceptable, and profitable, and how answering to the legall, and tipicall. *see page* 72.

I. To lay aside, and put off those filthinesses of flesh, and spirit moving and riseing up in our selves from the old man. *pag.* 73.

II. To come out from amongst, and be separate from unclean persons, and fellowships. And how that is to be understood with a caution against keeping, or shutting out ignorant, or unclean persons from us; according to *Jer.* 15. 19. *see pages* 74, 75.

" 3 There is an accidentall sanctification, or a renewing of sanctification on occasion of pollutions happening. *pages* 76, 77, 78.

4 What order is to be observed in the management of their affairs; and to that, some consideration of the levitticall order, proposed under three heads. *pages* 78, 79, 80.

And then a veiw of the order under the Gospell in some answerableness. And there,

" 1 How the holy Preisthood, are to minister each in their place, and according to their gifts, with some caution about Woemen. *pages* 80, 81, 82, 83, 84, 85.

" 2 Who are appointed to goe before others in this ministration; and how. *pages* 85, 86, 87.

" 3 How all are given to Christ, (the great Master of all, the Apostle and high Preist of our profession) to depend on him, and receive together their instructions, and directions from him, as delivered already, in the Apostles Doctrine, and Commandments. *pag.* 88, 89.

Who they are, that seek him not after the due order, according to these considerations, under 6 Heads. *pag.* 89, 90, 91, 92.

Some generall application of this to our selves. *pages* 92, 93.

Particular application of it { To the Younger. *page* 93, 94. / To the Elders. *page* 94, 95.

4 That yet the Lord is our God while so punishing us. *page* 96.

Breifly opened and applyed under severall Heads in the following pages.

There are some materiall faults have escaped the Corrector, especially in the first three Sheets, which the Reader is desired to mend with his pen, or get mended, (as he is directed in the latter end of the Booke) to facilitate the understanding of what he readeth.

Breach

Breach upon Breach.

OR,

An acknowledgment of Judicial Breaches, made upon us, procured by ſinful Breaches found amongſt us, with Inſtruction, Admonition, and Encouragement, yet to turn to him that ſmites us, as the ſum of it was delivered at the Funeral of Mr. Jeremie Colman, February 18. 1658. *in ſome explanation of that acknowledgment of* David, 1 *Chron.* 15. 3.

The Lord our God made a Breach upon us; for that we ſought him not after the due Order.

THe text contains the ſum of the inſtruction, which *David* received from Gods chaſtiſemen, in taking away *Uzzah* by a ſudden ſtroke upon his touching the Ark, and that which he gives as the reaſon of his calling the Prieſts and Levites, to ſanctifie themſelves, that they might bring up the Ark, *&c.*

Wiſe men will hear the Rod, and who hath appointed it, and in ſuch hearing, ſhall ſee his name, and have the inſtructions of it ſealed home and opened to them in ſuch corrections,

one, being so exercised by them, *Mich.* 6. 9. *Zeph.* 3. 2, 7. *Jer.* 2. 30. *Heb.* 12. 11.

Its not patience under afflictions, to be insensible of Gods hand and regardless of what it means, but on the other hand, a sign of great wickedness and hardness, not to cry when he bindes us with the cords of his affliction, not to be grieved and ashamed when he strikes us, not to see and lay it to heart, when his hand is lifted up, especially in such judgements, yea this, that iniquity, that heaps up more wrath, and procures farther stroke, and greater judgements, *Job.* 36. 13. *Jer.* 5. 3, 6. *Isa.* 26. 11. and 57. 1 *Zeph.* 3. 2. 5.

I know its too generally in high account with men, even with many professing godliness, it goes under the name of a great virtue, and strength of faith and patience, and a note of having much rejoycing in the Lord: To pass under such liftings up of Gods hand without sense, or rather instead of being humbled under them, to pass over them lightly, as if they felt nothing, not wisely considering the Work of the Lord, nor minding, or attending to know the meaning of such voices.

But though with men this may go for a virtue, and a note of great strength, yet with God its reputed as a note of great wickedness and hardness as we have seen. Yea doubtless, That rejoycing which is truly in the Lord, and in which he is glorified in, and glorified by us, it hath in it always a true sense, and acknowledgement of our own vileness and sins, with a readiness to judge, and take shame to our selves, that so he may be therein justified in his sayings, and rendred clear equal, and righteous in his judgements, as *Psal.* 51. 3, 4. Hence *Joshuah* instructs *Achan* to give glory to God, in confessing his sin, like to which is *Jeremies* instruction and councel, *Jer.* 13. 15. 18. Whence also confessing Gods name, and confessing our sins, knowing every one the Plague of his own heart, are put one for another, 1 *Kings* 8. 33. 35. with *verses* 38. 46. 48. The latter being in the former, as also is signified, 1 *John* 1. 7. 9.

And so the patience and comfort of the Scriptures is such, as in which the heart is exercised under, and by the tryals and afflictions, to a silent and digilent looking unto the Lord, a quick apprehension of displeasure when testified, falling down under it, and awaking to search and try our wayes, that we may understand the meaning of the voice, even where yet we see it not, That so we may not fail of the grace of God.

In the Text we have, 1. An evil of punishment, a heavy affliction, and correction bewailed, yet taken out of Gods hand. The Lord our God hath made a Breach upon us.

2. An evil of sin, a wilfull iniquity, neglect, and disorder seen, and

and acknowledged, as found with them the Survivers, and as being as on their parts the procuring cause of the judgement, for that we sought him not after the due order.

In both parts it affords us much instruction suitable to our present occasion, though there is some difference between the manner of the correction or judgement, occasioning the lamentation and acknowledgement in the Text, and that now to be bewailed by us.

That was the cutting off an useful member by a sudden stroke, this the taking away from us one probably more usefull by pining sickness, like that threatned, *Isa.* 38. 2.

That was in signal testimony of displeasure, not onely to the Survivers, but also to him that was cut off, which is more then can be said of this. Yea this was by sickness, as may be supposed, occasioned by, and for the work of Christ, if not also to supply some neglect and lack of service on others part, for which he ought to be held in greater reputation, as *Phil.* 2. 29, 30.

Yet hath it not in it the less but the more signal testimony of displeasure to us. And however this Text suits our occasion; it being not a declaration or mention of the correction in that stroke to *Uzzah*, but of the correction in it to themselves, and an acknowledgement not of his, but their own iniquities, neglects, and disorders, as the reason and procuring cause of it to them. Now *David* could see that as the main reason, and chiefly to be considered and acknowledged by them, wherefore God was angry with *Uzzah*; as sometimes also God was angry with *Moses* for the Peoples sake, by whom also he was provoked to speak unadvisedly, *Numb.* 20. 10, 12. *Deut.* 1. 37. and 3. 26. *Psalm* 106. 32, 33. So here, though at the first, when *David* was angry he did not so see it, (hastiness of spirit exalts folly, *Prov.* 14. 29.) It appears not that he observed any more then, but a Breach upon *Uzzah*, 1 *Chron.* 13. 11. Yet now he acknowledgeth, Their not being sanctified after the Sanctification of the sanctuary, nor seeking the Lord after the due order, as not onely the principal occasion of *Uzza's* error of rashness, but also as that which provoked the Lord to make this breach upon *Uzzah*, which now he bewails as a Breach chiefly upon them, and procured by their owne iniquities, which instructions of wisdom being seen and heard in quiet (as *Eccles.* 9. 17.) as writ upon, and spoken by the Rod, provoke, and stir him up, to seek healing in a right way: Better is the end of any thing, then the beginning; Better the patient in Spirit, then the hasty; Be not hasty in thy Spirit to be angry, *Eccles.* 7. 8, 9. The instructions set before us in this text, and seasonable to be considered of us. Are,

1 Such Providences, as Breaches made, or do make Breaches great

and grievous Breaches upon a people.

2 The Lord is the maker of such Breaches.

3 The reason or procuring cause of such judgements from the Lord is our own iniquities, yea usually there is found besides the more general evils, some great iniquitie of neglects and disorders in Gods people, the holy Priesthood, yea iniquities and polutions in their holy things, as the in-let to, and procuring cause of such judgements on themselves and others.

4 Yet the Lord is our God, when so provoked by such iniquities, and while so punishing us; there is yet forgiveness with him and help in him, that he may be feared, and hoped in by us while it is to day; That we may turn to him from whom we have deeply revolted.

1 Such Providences are great and grievous Breaches made upon a People here. 1 Consider what Providences. 2 How they are Breaches, or what manner of Breaches they are, and on whom.

1 The Providences, or judgements under consideration, are such, as in which Righteous, Good, and Upright men, are cut off, or taken away from us in the midst of their dayes, or before they have filled up their years; or in the midst of some good work, in the promoting and carrying on the design of Christ in the World, and especially when such are so taken away as therein, that generation, or kind of persons are made thin, or made to fail, as when such of them as were more eminently usefull, in gathering and keeping others together in companies or clusters, and in stirring up believers with full purpose of heart to cleave to the Lord, and strive together for the faith of the Gospel are taken away, and no others of like usefulness, and faithfulness, left or raised up in their stead.

For more full understanding and usefulness of this, we shall consider distinctly. 1 What manner of persons they are, whose being so removed make such Breaches. 2 What manner of removal or taking away of such persons, is especially so to be looked upon by us.

1 The persons whose being taken away and perishing from the earth is such a woe and affliction, or judgement upon others, the Survivers are in other Scriptures thus expressed. Righteous, and merciful men, Godly men, men of kindness, born of the kindness, and pity of God our Saviour towards man, and thence framed to some like mindedness, Good men, men full of the Holy Ghost, in his discovery and shedding abroad the love, and goodness of God in the testimony of Jesus, and so full of faith of his operation, in which that goodness of God in Christ is believed, and their souls resting satisfied, and rejoycing in it, and thence filled with all goodness, like their Heavenly Father, able also, and therein qualified, to admoni-

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moniſh one another, and to ſeek the good of all according to their capacity, *Pſalm* 12. 1. *Iſaiah* 57. 1. *Mich.* 7. 2. with *Acts* 11. 23,24. *Rom.* 15. 13, 14. Such as are reconciled to God by Jeſus Chriſt, and have received into their hearts that word of reconciliation, that God was in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes unto them, and in retaining it in their hearts, have it in ſome meaſure tutted in their lips, that with it they may perſwade others to be reconciled to God. (See farther for this the deſcription of righteous and merciful men, in the lamentation over the dead, publiſhed on the death of *Henry Rix*, and of the Doers of good, Doers of the truth, in the inſtruction to the living, publiſhed on the death of *Elizabeth Harriſon*; in both which having ſpoken more largely to this point, I forbear it here, onely this we add.)

The removing or periſhing of wicked and ungodly men, whether ſuch as are incenſed againſt the acknowledgement of the man Chriſt Jeſus, and of the excellent glory, the Father hath given him for us in the ſame body in which he bore our ſins on the tree, that by him our faith and hope might be in God, privily deſigning to caſt him down from his excellency: For ſuch as are contrary to the good of all men, being enemies in their minds to the riches and truth of Gods grace in and through Chriſt to man-ward, and therefore ſeeking to eclipſe, hinder, and caſt mire and dirt upon the ſincere Preaching of it, as alſo upon the faithful confeſſors of it, that hold it faſt, and hold it forth, without hidden things of diſhoneſty.

Or ſuch as otherwiſe in their principles and works deny him, or do not love, eſteem, and worſhip him, or come to God by him, nor ſeek the lifting him up, but turn the grace of God in that unſpeakable gift into wantonneſs; turn his glory into ſhame, loving vanity, and ſeeking after lyes. I ſay the removing or cutting off ſuch from the earth cannot come under this conſideration, as a woe, affliction, or judgement to the Survivers, their being ſo cut off, is a heavy judgement to themſelves, becauſe they are therein cut off for ever, and driven away in their wickedneſs into utter darkneſs. From the time of their death their is a great Gulf fixed, that they can never return to any mercy, or door of hope, but periſh for ever without any regarding it; which ſhould teach us not to deſire ſuch a wofull day, becauſe ſo woful to them, nor to haſten from following him in ſeeking their good, *Jer.* 17. 16.

But the periſhing of ſuch is ſo far from being a judgement of this nature to others, That on the other hand, as when they riſe, increaſe, or bear rule a man is hidden, *Prov.* 28. 12 Even the man Chriſt is hidden, his viſage more marred then any mans, and

the man that is godly, and so such as are valiant for the truth, and have quit themselves thereto, like men from those divers entanglements, and lusts that weaken; They are sought for to be suppressed, kept under and hidden, yea men, not onely such, but even all that in any sense quit themselves like men, and will not subject themselves to their principles and traditions are faine to hide themselves: And therefore thereby the people generally have cause of mourning, so when they perish the righteous increase, and it goeth well with them, and thereby the people rejoyce, and there is shouting. See *Prov.* 28. 12, 28. and 29. 2. and 11. 10.

But they are the righteous, even such as have righteousness, and strength in the Lord, seeking it there by faith in him, that ceasing from their own works in the light and power of his testimony, believe on him that justifieth the ungodly, having raised up Jesus our Lord from the Dead, who was delivered for our offences, and raised again for our justification. They are such, as having tasted that the Lord is gracious do cleave to him with full purpose of heart, and are by his goodness retained in the midst of their hearts, fitted, and apted with earnestness to stir up others so to do. Such they are whose being taken away out of this life in the flesh, is to themselves great gain, whose removal from us is to the Survivers generally great loss; a heavy woe and affliction, whether they be sensible of it, or no.

Because such men are through the grace in Christ received and retained by them in its own light, and power qualified to mind, and seek the promoting of the things of Christ in the World, and so the good of others therein, and are therefore set and preserved in the World to that purpose. To them to live is Christ, it tends to the setting forth and magnifying him, and so to the carrying on his design and business in the World; To die is to themselves gain and advantage, but that reaches but to themselves; and so the affliction and judgement in the removal of such is greater, as they were more one with him in his design, not seeking their own things, but the things which be Jesus Christs.

2 The manner of removing, or taking away of such persons, that is especially to be looked upon by us, as such a woe and affliction in which evil Breaches are made upon us; It is not simply, or onely their being taken away by death, for its appointed to men, the whole kind, once to die, and that first death is so abolished, the sting and wrath so taken out of it, that no man shall perish or be holden for ever in that, nor is it in it self simply a judgement in wrath or anger to themselves, or others for any man once to die. But when death seizes them, or they are snacht away by it unseasonably, or before the time

time, or when it is in some signal testimony of displeasure, then it is a correction or judgement either to themselves or to others, or to both.

Now that men may die before their time, that they may shorten their dayes though they cannot lengthen them, or that the shortning or cutting them off in the midst, or before the appointed time, may by some means be procured to them, is evident in the Scripture: There is (saith *Job*) an appointed time to man upon earth the number of his Moneths or Dayes are with God, beyond which he cannot pass. Also his dayes are like the dayes of an hireling (Of which a forfeiture may be made to the shortning them.) Therefore he saith, All the Dayes of of his appointed time he would wait till his change came: (not hasting his end as he was councelled by his wife, *Chap.* 2. 9.) And begs of God to turn from him (namely his wrath, or not to set his iniquities before him, his secret sins in the light of his countenance, as *Psalm* 90. 7, 8, 9.) That he might rest, (or be spared a little to recover strength, and not consumed, or cut off by the blow of his hand, as *Psalm* 39. 10, 13.) till he should accomplish as an hireling his day, *Job.* 7. 1. and 14. 5, 6. 14. See also that caution *Eccles.* 7. 17. Why shouldst thou die before thy time. Of like import to this purpose is that saying of *Hezekiah*. That in the cutting off his Dayes threatned, he was deprived of the residue of his years, his age was departed from him, he had cut off like a Weaver his life, *Isaiah* 38. 10. 12.

Yea we find that both good and righteous men, and also wicked and ungodly men may be cut off, and die before their appointed time.

But this difference is alwayes to be observed.

The cutting off wicked and ungodly men is alwayes mentioned as a judgement upon themselves, such as in which they are utterly cut off from all hope, & driven away in their wickedness; but not as a judgment or evil breach, or woe to the survivers. Yea rather such providences are mentioned, as having favor and mercy in them towards others from amongst whom such are cut off: As *Sauls* being cutting off, was in wrath to himself, but in mercy to *Israel*. So *Ahitophel*, and *Judas* cut off in judgement to themselves; but there being cut off, was no evil breach upon others, but on the other hand a signal manifestation of Gods taking part with the righteous, and pleading their cause for the good of others; so that doom generally threatned on such men, as put forth their hands against those that be at peace with them, break the covenant, are bloody, and deceitful men, as *Judas*, *Ahitophel*, and others, that they shall not live out half their dayes, *Psalm* 55. 20, 23. Is mentioned as Gods faithfulness and mercy to the righteous for

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their ſuſtaining, and that they may not be moved by their afflictions they ſuffer from ſuch, and by the general proſperity of ſuch, as ſometimes *David* almoſt was, *Pſalm* 73.

Whereas when ever the cutting off righteous and good men in the midſt of their dayes, or depriving of the reſidue of their years, is ſpoken of, its alwayes mentioned as an evil breach, a heavy wo and judgement to the ſurvivers procured by their iniquities, yea though ſometimes ſuch providences have in them ſome preſent correction to themſelves ſo cut off, for ſome error or miſcarriage in which they have not ſanctified him before others, as in the caſe of *Moſes*, *Joſiah*, and here *Uzzah*; and that threatned on *Hezekiah* yet. Firſt, That correction is not in wrath, or ſuch as in which they are cut off from God, or from their hope, onely from their further opportunity of praiſing him to the living, and ſo of bringing forth more fruit that might appear on their account at the day of Chriſt, which is a preſent correction and affliction to a gracious ſoul, though the end of corrections to them, and redounds to their own private gain and advantage.

Again ſecondly, God would never ſo correct them for ſuch errours, by cutting them off in the midſt of their dayes, and depriving them of the reſidue of their years, if he had not a controverſie with others, the people from whom ſuch are removed and taken: It was for the Peoples ſakes that God was angry with *Moſes*, and took him away (as before we ſhewed) ſo it was in judgement, and wrath upon *Jeruſalem*, and for their grievous ſins and rebellions, that God corrected *Joſiah* for his raſhneſs by cutting him off. See the whole book of the Lamentations.

Likewiſe for the iniquities found with the *Corinths*, even thoſe that yet ſurvived, for their not ſo diſcerning the Lords body, as to examine and judge themſelves in the inſtructions and reproofs of it, many from among them ſlept, or were taken away by death, in diſpleaſure to the reſt, 1 *Cor.* 11. 30. And ſuch are the providences in which God is making evil breaches upon a people, and they are ſuch breaches and judgements to the ſurvivers, whether there were any correction or diſpleaſure teſtified unto them taken away, or no; when ſuch as before good and righteous men are cut off in the midſt of their dayes, or deprived of the reſidue of their years, as in that threatned on *Hezekiah*, *Iſaiah*, 38. and as it may ſeem on *David*, *Pſalm* 39. 10, 13.

Or when by ſome ſudden ſtroke, or in ſignal teſtimony of diſpleaſure, they are cut off in the midſt of ſome good work; they had been eminently inſtrumental in beginning, and promoting, as *Moſes*, *Joſiah*, and here *Uzzah*, eſpecially when others of like uſefulneſs

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and faithfulneſs are not found ſurviving, or timely raiſed up in their ſtead, yea however they are taken away though in a good old age; yet when that kind or generation of men periſh, and decay from among men, that they are ſo many the fewer, as there is taken away by death. And eſpecially when ſuch as were chiefly inſtrumental for ſtirring up others to ſeek the Lord, and with full purpoſe of heart to cleave to him, and ſo for gathering and keeping others in cluſters, fail from among men; that its hard to finde one in ſuch a ſenſe good and upright, but all are ſeeking their own things, and not the things which be Jeſus Chriſt. Theſe are the providences and breaches under conſideration, in which God is making evil breaches, executing ſad judgements on the ſurvivers.

2 We come next to conſider what manner of breaches, ſuch providences do make, and on whom.

1 They are breaches made in the Wall, or Hedge, or do make ſuch breaches.

1 Upon all generally in the Nations, Places, and Families, amongſt whom they had their converſation, and from amongſt whom they are taken.

To the making away for Gods anger to be poured out in deſolating judgements to the deſtruction or cutting off a people, or in ſending ſtrong deluſions to them, and leaving them to their own hearts luſts, that they might be damned, *Pſalm* 78. 50. *Iſaiah* 59. 4, 18. and 64. 7. *Jer.* 5. 1. For while they are preſerved amongſt men. They are fit to ſeek the Peace, and good of all men, to make ſupplications, prayers, and interceſſions for all men, that they may be ſaved, to ſtand in the gap to keep off judgements; and the effectual fervent prayer of the righteous availeth much, yea, by the exerciſe of their wiſdome in the knowledge of God in Chriſt, they though poor and deſpiſed, are made inſtruments of delivering the place and City where they live: Therefore their periſhing from the earth, is a ſign and fore-runner of greater evils and judgments to come, if not timely prevented by turning to him that ſmites.

2 To the leaving evil and ungodly men at liberty, without ſenſe or controle to run on, and prevail alſo with their ungodly principles and works, as *Pſalm* 12. When the godly man ceaſeth, and faithful ones fail from among the children of men, then they, the children of men ſpeak vanity every one with his neighbour, with a flattering lip and double heart do they ſpeak, encouraging themſelves to prevail with their Lip, Word, or Doctrine: For ſay they; Who is Lord over us? Who ſhall controle, or hinder us, or ſtop our mouths? The godly and faithful being failed from among them, who it ſeems had power in their right words and works (which are forcible)

cible) to ſtop the mouths of Gain-ſayers, and hinder the prevalency and ſpreading of their Lip, even by ſound Doctrine, witneſſed alſo in a good converſation in Chriſt, for they would not ſeek to do it by a worldly power if they had opportunity, nor by the wrath of man.

Yea it followes in the cloſe of the *Pſalm*, ſtill as the iſſue of this judgment: The wicked walk on every ſide, when the vileſt men are exalted. So *Iſaiah* 57. 3, 4. with *Mich.* 7. we read, That on the periſhing of the righteous & good men from the earth, the ſeed of the ſorcereſs, of the Adulterer, and Whore, ſport themſelves, and draw out a wide mouth; they rejoyce to do evil with both hands, earneſtly laying in wait for blood, hunting every man his brother with a net; encouraging themſelves now eaſily to prevail over thoſe needy and feeble ones, that are ſighing under Gods judgments, and to blot out their name from under heaven, that it be no more a hindrance reproof, and check to them: For if the foundations be deſtroyed, ſay they, what can the righteous do? But our Rock is not like theirs, our foundation and ſanctuary is one, and cannot be deſtroyed, our God is in his holy Temple; The Lords Throne is in Heaven: A glorious high Throne is the place of our ſanctuary, *Pſalm* 11. *Jer.* 17. 12, 13.

Therefore rejoyce not againſt me, Oh mine enemies, ſaith *Michah*, *chap.* 7. 9. When I fall, I ſhall ariſe, becauſe the Lord liveth, who is the Rock of my ſalvation, and will be a light to me, even when good men are periſhed from the earth, and in that reſpect I am made to ſit in darkneſs, 1 *Sam.* 22. 47. and *Pſal.* 18. 1, 2, 3, 46. with *Mich.* 7. 7, 8, 9. even ſo the true believer of Gods teſtimony, exerciſing faith in Chriſt according to it, hath yet encouragement in the Lord his God.

But evil and ungodly men take liberty, and rejoyce to do evil (as before) boaſting themſelves of their hearts deſire, and encouraging themſelves in hope of prevailing, upon the ceaſing of faithful men from amongſt them, for while they were preſerved among them; They were by the word of life put in their heart, held forth in word and converſation unto them, and amongſt them, as a fenced Brazen Wall; againſt which, though fighting, they could never prevail. But they the faithful or upright ones, were mighty through God by the power of their word, to turn their waters or doctrines into blood, that men could not drink them, or not find reſt and content in them, for the Lord was with them, as a mighty, and terrible One, making their witneſs held forth in word and converſation together, ſo powerfull as was affirmed of *Jeremie* of old, *Jer.* 1. 7. 10, 17, 18, 19. and 15, 19, 20, 21. with *chap.* 6. 27, 28, 29, 30. And

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might not be altogether unduely applyed here.

2 Such providences are also as breaches, in the hedge, wall, or fence to such as are left of Gods peculiar people, even to the flock of God, the Church, or Congregation, that he hath gathered or redeemed from among men, through that excellent price the precious blood of Christ, set before them and opened to them, by the spirit in the Gospel.

1 To the laying them open to be wasted, spoiled, and troden down by Bores and wild Beasts, in the likeness of men, who now will enter in amongst them without let or hindrance to corrupt and destroy. I know, sais *Paul*, that after my departure shall grievous Wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things to draw away Disciples after them, *Acts* 20. 29, 30.

While such powerfull and faithful instruments are continued with and amongst the flock, they are mighty through God, to the keeping out and driving away such hurtfull Wolves, and false brethren that come to bring into bondage, to whom they will not give place by subjection to them; no not for an hour, that the truth of the Gospel may continue with the flock of God, over whom the Holy Ghost hath made them overseers, and that it may therefore and so remain with them, that it may be held forth by them for the good of others.

They being furnished with that faithful word, the word of reconciliation, the preaching peace by Jesus Christ, he is Lord of all, with which they are able through God to stop the mouths of gain-sayers, and of such vain and unruly talkers, and so to hinder them in their enterprize of subverting whole houses, being thereby fully instructed and strengthned to every good word and work.

Their removal therefore is an evil breach to the letting in such to waste and destroy this Vine, *Psalm* 80. 13. *Isaiah*. 5.

2 Also to the letting out or administring occasion of disheartning to the weak and wavering, leaving them as without watch or guard, to their aptness to take offence and stumble at they know not what; and so to turn away their ears from the truth, and be tumbled aside to fables, such as did watch over them and seek to heal, help, and strengthen them at all occasions, being removed and failing from them. Many will be easily enticed to follow the pernicious wayes of the spirit of Antichrist; by reason of whom the way of truth will be evil spoken of, and the enemy will more rejoyce, 2 *Tim*. 4. 2, 3, 4, 6. 2 *Pet*. 1. 13, 14. with *chap*. 2. 1. 2. *Acts* 20. 30. *Psal*. 12. *Mich*. 7.

2 Such providences are like a breach in the natural body, as the cutting off an usefull member, until the making up or healing of

which there can be no profitable or cheerful progress in the work, for if all the members suffer in the suffering of one, their suffering and affliction must needs be greater in the loss of one, by its being broken or cut off from being any more useful, or serviceable to, or in the body in this time of temptation. Whence *Paul* speaking of *Epaphroditus*, as his brother and companion in labours, and fellow-souldier, and their messenger signifies, that his being taken away by death as was threatned, would have been not onely to the *Philippians*, but to himself also a very great affliction, adding sorrow upon sorrow. Yea,

3 Being breaches of such a nature, they must needs occasion a present breach in, and stoppage to the good work, the work of the Lord to be carryed on by the Church in the world, until it be made up or healed; as *Uzzah's* being thus cut off by a sudden stroke, chiefly procured by their iniquities, occasioned a breach in, and put a stop to their work of bringing home the Ark of God for the present, and till they had searched and found the iniquity reproved, and their hearts were prepared to seek the Lord after the due order, as we see by comparing the 13. *chap.* With this we may fitly apply what hath been said, to our present occasion of lamentation. The taking away of this our *Jeremy* in the midst of his dayes, depriving him, or rather us of the residue of his years, and at such a time in the midst; or rather in the beginning of his zealous indeavours to the promoting of so glorious a work, as the Publishing and Proclaiming the glorious name and grace of God in Christ to man-ward, and earnest pressing and stirring up the people of God, to joyn as one man with full purpose of heart to cleave to the Lord, striving together in his name after the due order for the faith of the Gospel, and in nothing terrified by their adversaries, his being taken from us being also in such an evil time, when so few like minded, not seeking their own things, but the things which be Jesus Christs. This is surely a very great and grievous breach made upon us in all the forementioned considerations, something near to that, *Lamentations* 2. 13.

Use. It presents us with abundant cause and matter of lamentation and bitter weeping for our selves, and the miseries that are like to follow upon us, if not timely prevented by turning to him that smites us, with whom onely is healing. 'Tis a day of trouble, of treading down, and of perplexity by the Lord God of hosts in the valley of *Vision*, breaking down the wall, &c. He hath made us to see the breaches of the City of *David*, *Isaiah* 22. 5, 9. 'Tis a day in which the Lord calls to mourning and weeping, to astonishment, and humbling under his mighty hand: Take heed least there be in any of us

a ſpirit lifted up, or carried away from the ſenſe of the affliction as thoſe people were by a conceit of their ability and ſtrength, yet to make up the breaches in the wall by pulling down the houſes. But with fear and trembling let us look unto the maker thereof, and with reverence have reſpect to him that faſhioned it long agoe. For,

2 It is he, even the Lord, that is the maker of ſuch breaches in it.

The Lord our God hath made this breach upon us.

He is the authour of all evil of puniſhments or corrections of ſin: They are his work, though his ſtrange work (*Iſaiah* 28. 21.) towhich he is unwillingly provoked. It is not the work of his delight, in this day of his grace and patience to prepare, and frame ſuch evil things againſt men: He delighteth in mercy, that pleaſeth him, he is the Father of lights, and therefore every good and perfect gift commeth down naturally and freely from him; but there is no darkneſs in him; Evil or wrath towards men, hath not its original in his gracious heart or councels, whence he is ſaid to frame and create it againſt men, as a thing without him, or that had not its original in him, but his ſtrange act, not framed againſt any till he be highly provoked to it.

I the Lord form the light, and create darkneſs, I make peace, and creare evil; I the Lord do all theſe things, *Iſaiah* 45. 7.

Note, That darkneſs which he is ſaid to create, is darkneſs as oppoſed to light, Favour, Grace, and good things vouchſafed to men, and ſo evil, as oppoſed to peace, and not as oppoſed to good things done by men. Its not the evil of ſin that he frames or creates, that is their wayes, their doings, none of his, but the evil of puniſhment, as *Amos* 3 3.6. You have I known above all the families of the earth, therefore you will I puniſh for all your iniquities. And of theſe puniſhments for their iniquities, he ſaith, *verſe* 6. ſhall there be evil in a City, and the Lord hath not done it.

Yea that he tempts no man with evil, nor can he be tempted, or moved to have any hand in, or fellowſhip with any thing that is ſinfull;no,not inmoving,ſtompting,approving,or allowing it,is evident in this that he is the Authour or maker of all puniſhments of it preſent,& eternal:and righteous,in executing ſuch judgments,as indeed, all his ways are equal, and he is holy and righteous in all his works; Now hecould not be righteouſly or lawfully the Authour of the puniſhment, if he had any hand or heart in the ſin, or iniquity puniſhed. It is great cruelty, injuſtice, and wickedneſs for any Magiſtrate to puniſh that fact in another, of which he knowes himſelf to be the firſt, and principal authour and mover, or if but a promoter and approver

prover of it. And ſhall not the Judge of all the earth do right; far be it from us to attribute any manner of cruelty, injuſtice, or wickedneſs to the Almighty: Yea, therefore to him of Right it belongeth to execute vengeance upon all ungodly ſinners that deſpiſe him, and run to other Rocks, becauſe he is the Rock, his work is perfect. A God of truth, and without iniquity, juſt, and righteous. They have corrupted themſelves, &c. *Deut.* 32. 4, 5, 15, 31, 35. Therefore he would have us commit vengeance to him, as indeed altogether unmeet our ſelves to aſſume it. Its his work, and he will do it ſeaſonably, and righteouſly, to puniſh the world for their iniquity, and the wicked for their ſin, *Iſa.* 13. 11.

Of the evil of puniſhment for mens evils and iniquities, or corrections, and tryals for purging them: There are ſome of which God is more remotely the authour (*viz.*) Such as are executed by evil inſtruments, and in the execution of which the inſtruments do evil, or ſinfully: As thoſe many and great afflictions on *Job*. *Shimeies* curſing *David*, and the like, which yet they did well to take out of Gods hand, as his doing and ordering to them. But in ſuch judgements as theſe; this cautionary diſtinction is well to be obſerved, God is the authour of the puniſhment to the party puniſhed, not of the ſinful action, of the inſtrument by whom he puniſheth. He hath no hand in or fellowſhip with the ſinful action of the inſtrument, in moving or promoting to it, or allowing, and approving of it, but yet is the Author & orderer of the puniſhment, or correction, that is in the influence of ſuch evils on the ſubjects they fall upon by permitting & ordering ſuch influence of others evils to light upon them. And whatſoever he doth is holy, juſt, and good, and for the good of thoſe to whom he doth it, while it is to day, though in that which they and the inſtruments do, the influence of which he permits to fall on others, they do evil, and ſinfully, and intend it for evil, as *Joſeph* well ſaid to his brethren, *Gen.* 50. 20. Yea thought it for evil, but God meant it for good. They envied and hated him, and thought to deſtroy him, God had no hand in that; but ſuffered their evil to have influence upon him, ſo far as might tend to the ſending him to *Egipt*, to preſerve them, and much people alive, They meant no ſuch thing in it, it was not they but God, that by that means ſent him thither, *Gen.* 45. 7, 8. So the *Aſſyrian*, The rod of Gods anger was by him ordered, and uſed to puniſh, and purge an Hypocritical nation. Howbeit, he meant not ſo, nor did his heart think ſo, but to deſtroy and cut off, *Iſaiah* 10. 5, 7. So alſo in raiſing up the *Caldeans*, that bitter and haſty nation, that came to eat up and to deſtroy; God in giving permiſſive commiſſion to them, was yet of purer eyes then to behold iniquity, or have fellowſhip

lowſhip with them, in their ſinful thought and action. But he did ordain the influence of their wrath, and evils for righteous judgment, and for correction, that utter deſtruction to his people might be prevented, and ſo was holy and righteous in all his wayes, though they were wicked and ſinful in theirs, *Hab.* 1. 6. 12, 13

And ſo generally, he hath made the wicked for the day of evil, and wrath, he makes no man wicked, but ſuch as make themſelves ſo, he hath made and ordered them to be in his hands to be uſed, and ordered by him, in the influence of their wickedneſs, as rods to execute wrath on others for his own glory. They ſhall be kept in ſtore for judgements to execute ſuch judgements, as he delights not to imploy good Angels, and as they deſire not to be imployed in, *Proverbs* 16. 4.

God did not move *Shemei* to curſe, but *Shemei* hardning his heart againſt that grace that brings ſalvation to all men, which would have prevented him; and conceiving the evil and malitious thought, and luſt, which God approved not, nor came it into his mind (as *Jer.* 19. 5. and 32. 35.) And being at this time himſelf a fit perſon to be left or given up to his own hearts luſt (as *Pſalm* 18 12. *Iſaiah* 66. 3, 4.) God now left him to it in juſt judgment to him, which though he did, he could yet have reſtrained the influence of it from falling on *David*, or turned it on his own Head, as after he did, or ſome other way; yet now he ſuffered it to light on *David* for good and holy ends. What God did in it was Holy and Good, and meant for good to *David*, though what *Shimei* did was ſinfull, and meant for evil; to which agrees that general affirmation.

The wrath of man ſhall praiſe him. Note ſtill, its the wrath of man which directly, or of it ſelf worketh not the righteouſneſs of God: But its of God to make it turn to his praiſe, and to reſtrain that remainder thereof, which might not do ſo, *Pſalm* 76. 10. with *James* 1. 20.

But there are other judgments for puniſhment, correction, and purging of ſin, that God is more immediately, and directly the authour of, which he doth as it were by himſelf, without ſuch evident and viſible uſe or imployment of inſtruments, as in the fore-mentioned, and ſo is more properly and directly affirmed to be the maker of them, as, the with-holding rain, giving want of bread, ſmiting with blaſting and mil-dews, ſending the peſtilence after the manner of *Egipt*, taking away their Horſes, and making the ſtink of their Camps to come up into their Noſtrils (a judgment now upon us) overthrowing ſome of them, as he overthrew *Sodom*, &c. See *Jer.* 14. 22. with *Amos* 4. 2, 6, 12. 2 *Sam.* 24. 14, 15. Likewiſe many of thoſe extraordinary or unuſual ſickneſſes, weakneſſes,

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and deaths, wherewith God punisheth a people for stubbornes in iniquity, in not timely judging themselves, as 1 *Cor.* 11. 30, 31, 32. Are more immediately, and directly his own hand, done by himself, without such use of instruments, as before. So of that sickness unto death and threatned with it on *Hezekiah*, *Isaiah* 38. 1. He saith *verse* 15. He, namely, the Lord, hath both spoken unto me, and himself hath done it.

And of this latter sort of judgments, is the breach spoken of in the Text, the Lord made it even by himself, without evident and discernable use of instruments, by an immediate and sudden stroke: And such is also that which we have this day to lament, as to the immediate and direct hand of the maker in it, though he did it not by a sudden stroke as there, but by pining sickness, yet he hath done it himself, from day even to night, he hath made an end of him, as to us, and our present injoyment and personal usefulness of him in this world.

The Lord our God hath made this breach upon us. Let the consideration hereof be of use.

1 To astonish us, and make us silent before him, from murmuring or disputing, according to the frowardness and unsubmittedness of our own hearts and from our vain thoughts and imaginations, in which we are ready to be proposing to our selves some way or other of our own, to put off the evil or grievance from us, that we may not bear the indignation of the Lord, as those that have sinned against him. Its the Lord; let us bow before him, and be humbled under his mighty hand, he is against whom we have sinned, and who only can heal us, and bring us forth to the light to behold his righteousnes.

The immediateness of his hand in it, leaves us the more without room or colour to wander with our eyes into corners, or to reason or dispute, indeed such a behaviour under his hand when lifted up, is very evil, and unseemly when yet its evident, evil instruments are imployed in the judgments executed. Its good for us then not to look to consider or to have to do with them, but to acquaint our selves with him, to draw near to God; to receive the correction out of his hand, and be at peace quietly enduring it as his hand, and waiting for him as *Job*, *David*, and others. But now his hand lifted up as it is, is more eminent to humble and meaken our spirits, and make us silent before him: And it shews greater iniquity and hardness in it, if it have not that effect. If now we will be froward, or murmer, we have none to wrangle with or look upon but the Lord: If we would vindicate our selves, or seek to excuse or plead our innocency, we have none whose judgment we might therein seek to disanul. But the

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Lord. If any way we would lift up our ſelves, as if we felt nothing, or could ſet it light or make it light, we have none ſo to lift up or harden our ſelves againſt.—

But the Lord, againſt whom none ever hardned himſelf, and proſpered; we may well ſay with *Hezekiah:* What ſhall we ſay? Himſelf hath done it. And with *Job*; Behold I am vile, what ſhall I anſwer thee? I will lay my hand upon mine mouth, once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no farther. Let us then put our mouths in the duſt, if ſo be, there may be hope, and be ſilent before him, and with reverence wait upon him, who doth all theſe things. To which,

2 This conſideration affords us incouragement, That it is the Lord, even that great and faithful Creator, who when we had marred and deſtroyed our ſelves, and were dead in ſins and treſpaſſes, yet ſo loved us, as to ſend his own Son to be the propitiation for our ſins, that his Kingdom might come to us, and we might live under it through him, yea all this that through him we might be ſaved: And to that end that by the Grace of God taſted death for every man, and doth all theſe things in the ſame wiſdome, mercy, and faithfulneſs, that he might bring us to God. Having obtained power in the name of the father ſo to execute judgment, becauſe he is the Son of man. It is the Lord, let him do what he will: Yea the Graciouſneſs, Faithfulneſs, and Goodneſs of his Government, and his worthineſs to be ſubmitted to, appears in this; That it is his Kingdom that ruleth over us, even in all things: That he hath not left us under the hand, will, or power, of our enemies, but ſtill we are in his hand, with whom is mercy and power, to ſave and heal. Come therefore let us return to the Lord, let us prepare to meet him in the way of his judgments. He hath ſmitten, he will heal. After two dayes he will revive us, and the third day, we ſhall live in his ſight. Yet likewiſe,

3 This conſideration ſerves to warn and admoniſh us to be ſenſible of ſome diſpleaſure provoked, and ſome great reproof in it to us; That it may be diligently liſtned to and received by us: For though its much better to fall into the hands of the Lord, then into the hands of men, whoſe tender mercies are cruelties. Yet when taking us unto his own hands, he is provoked to make ſuch breaches, to correct ſo ſharply himſelf, it bears witneſs againſt us of ſome great iniquities with us, and of much ſtubborneſs in hiding and retaining them, provoking ſuch diſpleaſure in ſuch a gracious God and Saviour.

If he had given us over, or left us in the hands of men, and they had not ſpared nor pitied, but been cruel to the utmoſt they could; There might yet have been ſome room to have waved the reproof

of instruction in it, or to have strengthned our selves in a thought, that there had been no such reproof in it to us, or displeasure from God signified against us. He might have ordered some light affliction to us, and they might (being also left to try them) have added to our affliction, as *Zach.* 1. 15. But what shall we say? Himself hath done it, and by himself: The Lord that sees many things to provoke before he observe them against us, yea though he prevents alwayes with opening the ear by gracious instructions in milder means, yet is not quick to hear our murmurings, disputings, and hardning our hearts against the reproofs of instruction so graciously brought us, nor is there with him any changeableness; He is the same, yet he, the Lord. The Lord, Gracious, Merciful, slow to Anger, ready to forgive; and that doth not willingly afflict or grieve the children of men, even he hath made this breach upon us: Who gave *Jacob* to the spoil and *Israel* to the robbers? Did not the Lord? Surely the Lord, our Holy and Gracious One, the glorious Lord would not have done it, if we had not exceedingly sinned against him, and with much and long stubbornes refused to walk in his ways, and to be obedient to his lawes. Let us then search and try our wayes, and turn unto the Lord. This leads us into the next instruction propounded to be considered in the Text.

3 That the reason or procuring cause of such judgments from the Lord, is our own iniquities; Yea that usually there is found, besides the more general evils, some great iniquity of neglects, and disorder in Gods peculiar people, yea even iniquity and pollution in their holy things as the in-let to, and procuring cause of such judgments on themselves and others.

We shall first give some general proof and demonstration of this point by other Scriptures. And then speak particularly to the evil of sin or iniquity mentioned in the text, as the reason or procuring cause of the breach made upon them. First, For the general proof and demonstration of this point by other Scriptures. See *Ezek.* 33. After the Prophet hath mentioned many great and crying sins, as general, and national evils, such as, The feeding on, and rejoycing in forbidden and unclean things, lifting up their eyes to their idols; Gods, that men make to themselves, which indeed are no Gods, as their wisdome, strength, riches, honours, confederates, & the like. *Their shedding blood: Their standing, leaning, or depending on their sword for defence and safety: Working Ambition and Uncleanness*; For which he threatens to dispossess them of the land, and to lay the land most desolate, *&c. verse* 25. 28. He then adds *verse*, 30. *&c.* Also (moreover, or besides these great general and national evils) The children of thy people still are talking against thee by the Walls, and in the doors

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of the houſes, privately murmuring, and ſpeaking evil; imagining deceit, and ſeeking how to avoid the force and prevalency of his doctrine yet ſpeaking one to another, mean while; Come I pray you, and hear what is the word, that cometh forth from the Lord, yea ſuch they were as did ſit before him, as Gods people, and did hear his words, and with their mouth ſhew much love, and he was to them as a very lovely ſong of one that hath a pleaſant voice, &c. Yet they were not doers of his words, but was ſtil ſecretly murmuring and diſputing againſt them, and the reproofs of inſtruction in them, for their heart went after their covetouſneſs. And for theſe with the former: God farther threatens, That when this, namely the fore-mentioned judgment cometh to paſs, They ſhould alſo know that a Prophet had been among them (as may ſeem by the want of them.) He would take away ſuch, in ſuch an evil time, when they ſhould have ſtood in the gap, to turn away Gods wrath, and been inſtruments of comforting, ſtrength, and teaching, to them in their affliction. Their condition ſhould then be ſuch as they ſhould not ſee their ſignes, nor ſhould there be among them a Prophet, or any that knoweth, How long, as *Pſalm* 74. 9.

I might here mention the evils complained of, *Iſaiah* 56. which is principally their general envy at God people, by whom his houſe is rendred a houſe of prayer for all people, the blindneſs, greedineſs, profaneſs, and enmity of their watch-men, who were Ring-leaders in thoſe crooked pathes, which are declared as fore-runners and procurers of ſuch judgments, as well as their multiplied idolatries, and covetouſneſs, compare *chap.* 57. with *chap.* 56.

Likewiſe the oppreſſion, fraudulence, violence, deceit, and the like ſpoken of, *Mich.* 6. as fore-runners of ſuch judgments, as the taking away righteous and good men from the earth, and from among men, *chap.* 7. But to theſe Scriptures having ſpoke more fully in the fore-ſaid lamentation, I ſhall here add no more.

Yet ſomething more we ſhall briefly add, to what is there alſo hinted of that plain declaration of the cauſe, why many among believers were weak and ſickly, and many ſlept, 1 *Cor.* 11. 29, 30, 31. It was as appears by comparing the *verſes* 28. 31. For their not ſo diſcerning, conſidering, and looking into the Lords body, that was broken for them, and is now through ſufferings entered into his glory: As to examine themſelves in that glaſs, and judge themſelves thereby, as diſcovered and reproved in the light and power of it; and ſo for their pride and diſorders, that followed on that in-let to all diſorder. For ſo much is evident from his councel; let a man examine himſelf, & ſo let him eat, as that is preſſed with this motive or reaſon; For he that eats and drinks unworthily, eats and drinks Damnation

(present reproof and correction) to himself, not discerning the Lords body, so much I say is evident.

1 That the true way for a man rightly to examine himself is in the discerning the Lords body, as declared in the glorious Gospel; looking to and into that as the true glass, that makes himself and all things else manifest in their right colours.

2 That the want of, or the wilfull neglect, or shunning the so examining a mans self in that glass, the unwillingness to see and judge himself, his own vileness and wretchedness, the evil, and shortness of his own wayes, as therein discovered and reproved, is that iniquity, that renders him unworthy, or unmeet, and disorderly in his seeking and worshipping the Lord, and makes him obnoxious to reproof from the Lords body, the object acknowledged by him in those acts of worship, and procures such corrections as followes. For this cause many are weak and sickly among you, and many sleep.

And this understanding is further confirmed in what followes: For if we would judge our selves, we should not be judged. This shews us that the examining of a mans self, to which we are here instructed is not to search our own glory, which indeed is not glory, *Proverbs* 25 27. Nor to search for, know, or take notice of the goodness of our own frames or qualifications, as things rendring us worthy, or by which we may come, nor in this case, or to such an end, are we so to examine or look upon the operations of grace in us, or by us (as in other cases or to other purposes may be good and useful, as 2 *Cor.* 13. 3, 4, 5. *Hebr.* 10. 32. *Gal.* 3. 2, and 4. 15.) But if we had done all those things, to which by grace made known through blood we are instructed and obliged, the same grace instructs us therein alwayes to acknowledge our selves unprofitable servants that have done but our duty, nothing in which we may be profitable to God, or procure the reward of himself, or his things to us.

But the examining our selves here, and in this case instructed to, *ver.* 28. is such an examining our selves in that true glass, the Lords body, *verse* 29. As in which we shall alwayes at best find cause to judg our selves, to receive, and fall down under the humbling instructions of the Lords body broken for us, as declared in the Gospel; and so under the reproofs of those instructions: 'Tis indeed a searching for, and so looking into the true glass, as to see our own shame; or what cause we have alwayes to be ashamed and humbled before him, such as hath in it a willingness to see, acknowledge, and be ashamed of our own vileness and sinfulness, to know every one the plague of his own heart, and confess our sins as discovered by the true light as we

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are instructed to come before him, and approach his presence in prayer, and other ordinances, so in this. Let a man examine himself, discerning the Lords body——— For if we would judge our selves, we should not be judged.

1 Let him examine himself what he is in and of himself, and as from *Adam*, as discovered in that glass of the Lords body, where he may alwayes see himself a sinner, wholly polluted, an heir of wrath, as in himself and from *Adam*; yea altogether with out strength, helpless and dead in sins and trespasses, and so lost. Thus he is presented in Christs comming to seek and save him, and in the great things he suffered; That through sufferings he might obtain such glory unto himself for us, that he might bring us back to God, and that through him we might be saved: For we thus judge (saith the Apostle.) If one dyed for all, then were all dead, &c. which being alwayes rightly minded and remembred, would exclude all boasting and rejoycing in the Flesh, and keep us from being lifted up in or by any thing that we have received; making us to differ from any, seeing its not of our selves, not of works, but of free grace through blood, and for that love wherewith he loved us when dead in sins and trespasses, and for a pattern of the exceeding riches of it towards others of man-kind, towards whom also it is in Christ that they might partake of it together with us, 2 *Cor.* 5. 14, 15, 16. *Rom.* 3. 9, 27. 1 *Cor.* 4. 1, 7. *Ephes.* 2. 1, 12.

2 Let him examine himself, his own wayes and doings in the sight of the Lord, what they are or have been, in answerableness to his grace in Christ, or the appearances and streamings forth of it unto him.

Not measuring himself by himself, what he is now, with what he was before, or with others, what he is more, or better then they; that he may have any thing of that nature to look upon or commend himself by. This was the evil way of the *Corinths*, that led them to despise such as had not what they had. Therefore in measuring, or examining our selves according to such rules we are not wise, 1 *Cor.* 11, 22, 31. with 2 *Cor.* 10. *tot.* But let a man examine himself in an earnest and hearty discerning the Lords body, in that glass, let every man search and try his wayes, how short his understanding and knowledge is of the object to be known, and also of the grace discovered, and means of knowledge afforded: How short his love to God, or to men of his infinite grace discovered in that glass, obliging; and of the discoveries of it to him, instructing and leading; how short all his wayes and doings of any answerableness to the grace in Christ or to the streams of loving kindness bestowed.

There the best will alwayes find, and be most sensible of cause of

ſhame of their vaſt ſhortneſs, and the greatneſs of their ſins aggravated by the grace beſtowed: And find good reaſon to eqnalize themſelves with them of the lower ſort, and rejoyce that they may yet come in at the ſame door with them.

This law of faith (cenſured and exerciſed in the Lords body broken for us) excludes boaſting every where. The wilfull neglect and unwillingingneſs thus to examine and judge themſelves in an earneſt diſcerning (looking into and continuing in, as *James* 1. 23. 25.) The Lords body (in which is alſo the encouragement for ſuch ſinners approach) was that which procured ſuch judgments to them, 1 *Cor.* 11. 30. For this cauſe many are weak and ſickly among you, and many ſleep. And this leads us again to the text.

Secondly, To conſider particularly the evil of ſin, or iniquity mentioned there as the reaſon, or procuring cauſe of the breach made upon them.

The Lord our God made this breach upon us, for that we ſought him not after the due order.

We ſhall firſt conſider this declaration of the procuring cauſe of the breach made upon them, as it is a general expreſſion of any way of iniquity that may be meant and ſignified in the ſenſe of the words; and then take a view of the particular evils to which it is here applyed.

1 As it is a general expreſſion of any way of iniquity, that may be meant and ſignified in the ſenſe of the words; and for our underſtanding of that, we ſhall propound ſome conſiderations of the due order after which the Lord is to be ſought by us.

1 There is an order of Precedency in the nature, worth and goodneſs of things, after which ſome things are to be eſteemed, prized, and ſought for, rather then other things, yea with a neglect of other things for them.

And ſo to ſeek the Lord after the due order; as with reference to all other things that are not the Lord, nor of his appointment, for our reſt, is, to eſteem and prefer him above all things, and to ſeek him before all things, and with a neglect of all things for him, and for the things of him.

So we are inſtructed to eſteem and prefer wiſdome in the knowledg of him as the principal thing, the merchandize of it better then of ſilver, and the gain thereof then of fine gold, ſhe is more precious then Rubies, and all the things thou canſt deſire, are not to be compared to her.

And therefore we are exhorted ſo to ſeek after it, and get it with all our getting, to buy the truth what ever it coſt us, or we muſt part with for it, and not to ſel or part with it, whatever advantage we might

might have in lieu of it, *Proverbs* 3. 14, 15. and 4, 5, 7, *&c.* and 23. 23.

To seek first the Kingdome of God, and his righteousnes, so as with a neglect of all other things, even things needfull as to the natural life for it, leaving it to them without carefulnes to dispose of them, and add them to us (as he sees good) *Matthew* 6. 19, 32, 33. *&c.* Yea even those things that are of all the things in this World most to be esteemed, loved, and respected in their place, and in subordination to him, yet are to be hated by us for him, and in comparison of him. If any man come to me, (saith our Saviour) and in comming hate not Father and Mother, Wife, and Children, Brethren and Sisters; Yea, and his own Life also, he is not worthy of me, he cannot be my Disciple, *Matthew* 10. 37, 39. *Luke* 14. 26, 33.

They sought not the Lord after the due order, that with their mouth shewed much love, but their heart went after their covetousnes, *Ezekiel* 33. 31. Nor they that loved the praise of men more then that which comes of God alone, *John* 5. 44. and 12, 43. That rather then part with, or hazard the loss of the one, would let go the other, or put, or keep themselves out of the certain way or meeting with it, and so for lying vanities forsake their own mercies: As also he that would first go bury his Father, that so he might keep the good will of such relations while they lived, and so make sure the Inheritance, Portion, or Advantage, he might have from them at their death, then promising to himself to follow him with a more full Spirit: And likewise he that would first go bid them farewell that were at home at his house, that in a designe to keep the friendship of the World, and worldly relations and friends, would seek their consent, or a fair and ~~possible~~ plausible come off: That he might not incurre hatred and reproach from them, and be as the filth and off-scouring of the World to them; not willing, for the excellency of the knowledge of him to goe out of the Camp, bearing his reproach, *Luke* 9. 58. 61.

Yea, whosoever he be of you that forsaketh not all that he hath, even to his own natural Life, if he lay not that at the stake for him, or be not willing to let it goe and part with it, or any thing pertaining to it when it stands in the way for his sake and the Gospels, or in his seeking to know him, and winne him, that he may be found in him, do not neglect, and hate it in comparison of him, he is not worthy of him, he seeks him not after the due order, he cannot be his Disciple

ciple, for no man can serve two masters, the mind and affections cannot be fixed on things below, and on the things that are above together; Therefore first seek we the Kingdom of God and his righteousnes, so as with a neglect of all other things for it, and in comparision of it.

There is an order in the time and causes of the things, that are to be preferred, and earnestly, and in a sense equally to be sought for by us. After which somethings are to be sought first; that other things which are also to be preferred, and sought may be found in them, and attained through them with other things, are not otherwise to be sought but in the first things: *And so to seek the Lord after the due order*, as with reference to the things of the Lord, and to be sought in in him, as wisdome, righteousnes, and strength; Yea, all things pertaining to life, and godlines are in him, and to be sought in him. I say, *To seek him after the due order*, as with reference to those things. Is

First, And as the first thing unto all to seek after wisdome in the knowledge of him, in what he hath done, and is become for us in Christ and the hope set before us in him, that through the knowledge of his Grace towards us & rich provision for us in Christ, even while we were yet dead in sins and trespasses, we may be strengthned to believe in him, love and trust in him before the sons of men, for his name in Christ known by us, instructs and strengthens us to trust in him, *Psalm* 9, 10. to desire after him, *John* 4. 10. to delight in, and rest satisfied with him, *verse* 14. Whence the Apostle prayes for the *Ephesians* that God would grant them the spirit of wisdome and revelation in the knowledge of him; the eyes of their understandings being enlightned, that they may know what is the hope of his calling, &c. *Ephesians* 1. 17, 18, 19.

And the great conflict he had for the *Colossians*, was that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; and in whom are hid all the treasures of wisdome, and knowledge: Yea, this he signifies to be that order of their faith, in which it became stedfast, which he joyed to behold, and according to which he exhorts them to go on, walking in him as they had received him, even according to this rule or order; being rooted and built up in him, and so stablished in the faith as they had been taught.

In their receiving him, they were baptized into the knowledge and acknowledgment of his death, and so taking root down-ward, believing, minding, and considering, what he had done, and was now become for them through the blood of his Cross: They were

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thence built up in him, and upon him, and after the ſame order might profitably go on to farther growth, and ſtability in him, *Col.* 2. 1, 2, 5, 6, 7.

And ſo the way to grow in grace is ſignified to be, in growing in the knowledge of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* 3. 8, 18. Alſo that the mind or ſoul be without knowledge, it is not good, nor ſafe, for without it, it cannot be made good. There is no other arm or power to reconcile the heart to God, but the knowledge of his reconciliation in Chriſt, or of that goodneſs of God, that is in and through Chriſt, its the goodneſs of God that leades to repentance.

Therefore the firſt thing to be ſought always, and in all our ſeekings of the Lord, and of righteouſneſs, and ſtrength in him, is that we may win him, in the underſtanding and knowledge of him that is true, that ſo we may be found in him, for the knowledge of him in what he hath done, and is become for us, while we were yet out of him, being heartily imbraced, leades the heart and mind into him, and to be ſtayed in him: See *Phil.* 3. 8, 10. 1 *Joh.* 5 20.

And to that purpoſe, the firſt thing in all the commandements, as brought to us by the glorious Goſpel, is, to hear that word, or doctrine of faith, that preſents the Lord our God to be one Lord, as evidenced in that one Mediator between God and men; the man Chriſt Jeſus, who gave himſelf a ranſome for all, a teſtimony in due time, which ſhews him to be light, and in him no darkneſs at all. See, and compare *Mark* 12. 29. 1 *Timothy* 2. 4, 5, 6. 1 *John* 1. 5.

Whence alſo we are exhorted to be ſwift to hear that word of truth, in what condition ſo ever we be, come as we are to it, liſten to, and receive it with all acception, as a faithful ſaying, full of truth and goodneſs for us at all times, that Jeſus Chriſt came into the world to ſave ſinners.

To hear alwayes before we ſpeak, or do, that thence we may be rightly taught, ſtrengthned, and qualified, ſo to ſpeak and do, as thoſe that ſhall be judged by that royal law of liberty. Be more ready to hear then to offer the Sacrifices of Fools, *James* 1. 19. *Eccleſ.* 5. 1. *Prov.* 22. 17, 21.

And ſo the way to ſeek righteouſneſs profitably that we may attain it, is to ſeek it by faith in Chriſt, *Romans* 9. 30, 32. To believe in him, that we may be juſtified by the faith of him. *Gal.* 2. 15, 16. For (as by his knowledge, or skill, ſo alſo) through the knowledge of himſelf, through his name he gives the forgiveneſs of ſins, and juſtifies the believer, *Iſaiah* 53. 11. with *Acts* 10. 43. and 13, 38, 39.

And so likewise if we would get victory over sin, and Satan, cleanse our hands from sins, our hearts from guile, be made partakers of his holiness; without which no man shall see him. The way to seek it is also in the knowledge and faith of him, and to that purpose to be exercised in beholding the glory of the Lord, as shined in that glass, even in the face of Christ through the glorious Gospel, 2 *Cor.* 3. 18. with *chap.* 4. 6.

Whence the *Psalmist* tells us, That they that have clean hands, and a pure heart, are onely the Generation of them that seek his face, and so seek righteousnes, and strength there, *Psalm* 24. 4, 6. with *Isaiah* 45. 24, 25. And therefore also calling upon us to seek the Lord, and his strength, leads us to this as the way to it, in his fundamental instruction seek his face evermore: Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, *Psam* 105. 4, 5.

They then seek him not after the due Order; that first seek to frame or work up their own hearts to a belief or hope in God, or confident expectation of good from him, before they hear, or dare receive and consider the word of faith, as true for them, but seek to find the act or grace of faith first in their own hearts, that from thence they may conclude the truth of the word of faith to themselves, that first seek to work up their own hearts to love God, before they will know, or believe his love to them in Christ as, and while sinners, and enemies, which onely is fit, and able to get true love and good affection to him, that so from the imagination of their love and good affection to him, they may conclude his love and good affection in Christ to them.

Now herein is not love (saith the Apostle) that we have loved God, herein Gods love is not rightly perceived; But in this, that he first loved us, even while enemies, and sent his Son the propitiation for our sins. And therefore, and from thence we indeed love him, because he first loved us, and from thence also (that being first known and believed) springs true love one to another, 1 *John* 4. 9, 10, 19, and 3, 16. They therefore do greatly err; as likewise, in seeking to get victory over sin, and strength against their corruptions, before they dare receive the report of his coming into the world to save sinners, and the victory and conquest obtained (in his resurrection) over sin, and Satan as faithful and true for them. And then from what they imagine they find in themselves, they conclude the truth of that done in him for them.

In this preposterous and disorderly way of seeking the Lord, men make it their first and great inquiry, whether they be elected, or in a good condition before God, which they strive to guess, and

to

to conclude to themselves, from some imagined gracious frames, good affection, victory over sin, or the like; or from some particular assurance, that hath no better ground for the bottom of it, then some testimony of their own, or some private spirit, before they will believe Gods testimony, of his sending his onely begotten Son by his grace to taste death for them, and giving him glory, that their faith and hope might be in God: And then gather up conclusions of the truth of that for them from their imagination of the truth of the former. Namely that Christ by the grace of God tasted death for them, because they find themselves such as before. Hence it is, that the way men too generally walk in, to comfort themselves and others in distress, is to labour to perswade them, that they are in a better condition then they think they are. Their sins less, their Hearts, Desire, Frames, and Works better, or else from some signs or testimony of their owne spirit, or of others, that they are of the Elect, and that therefore Christ and all his things belong to them.

Behold a more excellent way, then any of these crooked paths, in which who so walketh, shall know no true, or lasting peace.

First inquire in the light of Gods testimony, and consider diligently what Jesus Christ by the grace of God hath done, and what an infinite rich provision of all things pertaining to life & godliness is in him for such vile sinners and wretched ones, as at the worst thou mayest suppose thy self to be, even for such as yet are not of the Elect, or chosen Generation, that through him they might be saved, and in finding him find Life, Election, Sonship, and priviledges of Sons in him, and so be made of that Generation that were chosen in Christ from the beginning of the World to be his peculiar treasure, even of the chosen generation, the Holy Nation; Beloved with peculiar manner of love, who before were not so, as *Rom.* 9. 24, 25. 1 *Peter* 2. 9, 10.

Instead then of striving to conclude thy self in a good or safe condition, see and consider in the testimony of Christ, what there is for such as are in a bad and lost condition (like the woman to whom our Saviour said, *Its not meet to cast the Childrens Bread to Dogs:* Truth Lord, sayes she, yet the Dogs eat the crums, &c.) That being heartily considered, will bring the into a better condition: For God made him that knew no sin, to be sin for us, that we might be made the righteousness of God in him. And he came to seek and to save that which was lost.

Oh! That men were willing to know that unspeakable gift of God, and the infinite grace of God in it to every man, that would

would deliver them from this disorder and confusion; in which instead of building on Christ, that onely true foundation which God hath laid, they seek to lay a foundation of their own, and would build Christ and his things upon it.

3 There is an order of regularness to be observed in the manner of our seeking. *And so to seek the Lord after the Due Order*, is to walk according to that rule (in all our seeking) which is already delivered, as that is grounded upon and opened by the word of the beginning of Christ, which is the vision of all, the foundation of all ordinances of divine worship, and the key of knowledge for opening them, & the particular precepts concerning them, and not to have our fear towards God taught by the precepts of men, which is an evil found with all those worshippers, or seekers, to whom the vision of all is a sealed book, who perceive not their ground in that, nor receive their instructions from thence unto all their fear, and worship; but make the word of the Lord to them precept upon precept, line upon line, *&c. Isa.* 29. 11, 13, with *chap.* 28. 12, 13.

To seek him after the Due Order, as under this consideration, is

1 *To seek him, fear, or worship him, remember, and acknowledge him*, in his wayes, *Isaiah* 64. 5. not to chuse our own wayes, *Isaiah* 66. 3. or to receive our conversation in that respect from the customes or traditions of men, or to be determined by their precepts: That will render our worship vain, unacceptable, and fruitless, *Matthew* 15. 9. 1 *Peter* 1. 18. But in the instruction and direction of the Apostles main Doctrine (the preaching of the Cross) to observe all things, whatsoever our Lord and Saviour commanded them, and hath delivered to us by them, to remember them in all things, in their word and doctrine, and so to keep the ordinances, as they have delivered them to us, to stand fast in the grace of the Gospel, by and into which we are called, and so to hold the traditions which they have in his name delivered to us, *Matthew* 18. 20. 1 *Corinthians* 11. 2. 2 *Thessalonians* 2. 14, 15. Alwayes acknowledging as the commandements of the Lord, the things so delivered by them, 1 *Corinthians* 14. 36, 37 By whom the preaching was fully made known, that all the *Gentiles* might hear (2 *Timothy* 4. 17.) and in the instruction and incouragement of the word heard, come into his house and rejoyce with his people, that call on him in truth, and so to acknowledge him, to pray unto him, to remember him, ~~and wait on him~~, and wait on him in his house with his people, where his name is truly acknowledged, as opportunity is vouchsafed in his ordinances, as by the Apostles in his name delivered, *Romans* 15. 9, 10, 11. 1 *Timothy* 2, 4, 8. *Proverbs* 9. 1, 5. *Matthew* 22. 4, 10. *Luke* 14. 17, 23.

For

For they have delivered to us the commandements of the Lord: Both what to hear, *Mark* 2. 24. (*viz.*) That which we have already heard, even from the beginning in the word of the truth of the Gospel, as by them delivered, *Hebrews* 2. 1. with *ch.* 1. 1, 3. &c. 1 *Joh.* 2. 24, 27. 1 *Cor.* 15. 1, 3. 2 *Pet.* 2. 12. to the end, with *ch.* 3. 1, 2. *&c.*) And also how to hear (*Luke* 8. 18.) For the trying of all things, in those prophecyings which are not to be despised, but respected and attended by us, as well, as also for the tryal of every doctrine, or spirit, that may come to us (*viz.*) so as retaining and holding fast that which is good. Even the good word or doctrine of Christ, as already come in the flesh; and so as having finished the works the father gave him to do on the earth, and being received up into glory in that body prepared for him in our nature, in which he bore our sins on the tree, as they have delivered the same unto us, cleaving to, and holding fast that, as the Touch-stone and Rule of Tryal; compare that, *Luke* 8. 18. with 1 *Thessalonians* 5. 20, 21. 2 *Timothy* 1. 13, 14, *&c.* 1 *John* 4. 1, 6.

Likewise in the same name, and so by the Lord Jesus, they have given us full instructions and commandements, how we ought to walk in all our remembrances and acknowledgment of him, and approaches to him in his ordinances: (1 *Thess.* 2. 11, 12. and 4. 1, 2. *&c.*) And in any thing where they have not limitted, or circumscribed us, to this or that thing, or form, we are not to fall under the judgment, or become subject to the ordinances of men, such as touch not, taste nor, handle not, *Coll.* 2. 16, 20, 21.

Yea they have instructed us how, and in what cases, we are to behold *Israel* after the flesh, for our helpfullness in the understanding and use of ordinances, as well as for example and admonition to us, 1 *Corinthians* 10. 1, 18.

2 *In the manner of our seeking, remembring, and acknowledging him in his wayes; It is after the Due Order:* Always first, and chiefly, to mind the greater, or more weighty matters of the law, of the things declared in the Apostles doctrine, or instructed to thereby, and so required in precepts, and not to neglect the lighter matters (as they are called in comparison of the greater, though there is nothing in Gods law, doctrine, or requirings, that is in it self light) but to observe them according to the instruction of, and in subserviency to the greater and more weighty, *Matthew* 23. 23. *Luke* 11. 42. *Hosea* 6. 6. As

1 The end of all ordinances is the greater thing in them, and more weighty then the circumstances in the manner of observance, and so to be minded and preferred, as the Apostle signifies, both of the law, as given by *Moses*, and also of the commandement of the

everlasting God in the Gospel of Christ, and things instructed to therein, from the end of which commandement, he saith: Some having swerved, or not ayming at that, have turned aside to vain jangling, desiring to be teachers of the Law, and so urging precept upon precept, though without any certain ground, foundation, or rule of harmony, not knowing what they say, nor whereof they affirm. The great things of his law being strange things to them, *Hosea* 8. 12. with 1 *Timothy* 1. 5,6,7.

Now the great end of all ordinances, is to Preach, or witness not our selves to our selves, or to him, or to others; But Jesus the Lord to testifie of him unto us, and so to hold forth and witness repentance and remission of sins in his name, and for us to remember, acknowledge, wait upon, and seek unto him, (and not our selves) in them.

Thus we read of *Johns* baptizing them with water, as well as his verbal preaching; That it was to manifest Christ to *Israel*, not to manifest *Israel* to Christ, or to themselves, or one another, but to manifest Christ to them as the Son of God, the Saviour of the World, *John* 1. 29,31. And so all the people that heard, and the *Publicans* justified (not themselves but) God, owned, and acknowledged the truth of his testimony, and grace in Christ in being baptized with the baptism of *John*, *Luke* 7. 29.

Likewise the Apostles baptizing the Nations of the *Gentiles*, with their word, or doctrine, and also with water in his name, it was in order to the discipling them unto Christ, and to that purpose to witness repentance and remission of sins in his name to them; not to witness themselves repentance and remission of sins in them, or in their name, or any other for them: But in the name of that Jesus of *Nazareth*, that was dead, but is alive for evermore; compare *Mat.* 28. 18, 19. with *Luke* 24 46,47,48.

And so the Supper of the Lord, is a commemoration and shewing forth (not of our graces and excellencies, but) of the Lords death till he come, 1 *Corinthians* 11. 23, 26. That we might therein acknowledge, remember, and be instructed, and led into such a discerning of the Lords body, as therein to examine and judge our selves (as we have hinted upon that place before.) So likewise all our prayers to him, and confessions of him are to this great end: That we and others might be led into and filled with the knowledge of him, that therein we may be strengthned with all might in the inner-man; that Christ may dwell in our hearts by faith, that so we may be rooted and grounded in love, and filled with all goodness, and with all the fulness of God, through the knowledge and

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faith of him. All his ordinances, as ordained, and delivered by him, testifie of him, and lead to him, and are given us that we might remember him in them, as in all his wayes.

Now this being the end of all, we are therefore directed to Gods testimony concerning Christ, as to the vision of all visions, and foundation and key of knowledge unto all ordinances, for helping our understandings in, and directing to the right observance and usefulness of the things required in them.

And therefore also for our understanding, who they are, that walk as they have the Apostles for an example, we are instructed to consider (not so much or firstly, as a rule to know them by, the outward appearance in the zealous observance of this, or that circumstance; but) the end of their conversation, which is Jesus Christ. The same (even the mighty God and our Saviour) Yesterday, and to day, and for ever. *In what he hath done*, and is become himself, in his own body for us, in which he is the Son of God, the Saviour of the World of man-kind without difference or respect of persons, as all are in themselves, and as from *Adam* in a like consideration, wholly sinful and miserable by nature.

And in what he is now doing, as the great and powerful Mediator, between God and men: In which he is the living God, the Saviour of all men, that through him they might believe and be saved. And especially the Saviour of them, that through that grace to man-ward bringing salvation wherewith he prevents every man in due time, do believe.

And in what he will do in his eternal judgment, at his second and glorious appearing, and kingdome: In which he shall gloriously appear; The mighty God and our Saviour; the Saviour to the utmost of all the *Israel* of God, that through his love, love him, and wait for his appearing, they shall be saved in the Lord with an everlasting salvation, and shall not be confounded World without end, when all that now are incensed against him shall be ashamed.

Thus is Jesus Christ in these three great things testified of him in the preaching of the Cross, the ground and end of all ordinances, and so the end of the conversation that is ordered aright. The things principally minded and aimed at in all things, *Philipians* 3. 17, 20, 21. *Hebrews* 13. 7, 8.

2 There are also some ordinances that are more weighty then others, even of those that are of his appointment, for us to remember, and wait upon him in; yet some are to be chiefly preferred for our exercise, and earnestly to be attended to and striven for, to be kept without spot (*viz.*) such as more directly tend to the end of all,

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and are more plainly discovering it, and leading to it, and are appointed as the more choice instruments, and means thereto; yea they are such as include others, and in which the discovery of the ground and use of others is brought unto us, as the ordinance of baptizing with water, is included in the work or business of Preaching the Cross of Christ, being an outward way or seal to be used for witnessing repentance and remission of sins in his name, for, and to them as verbally preached in the gospel. And therfore also the ground, end, and use of that ordinance is discovered in the Doctrinal Preaching of the Cross; whence also the Apostle prefers the Preaching of the Cross, before that ordinance of baptizing with water, and was glad, he baptized no more himself, least any should say he baptized in his own name; and gives this as the reason, why he was so indifferent how few he baptized with his own hands. For, saith he, Christ sent me not to baptize, but to preach the Gospel, that is not onely, nor so much to baptize; the main business that he was sent especially to look too, was the preaching of the Gospel. Or thus; He was not otherwise sent to baptize, then as that is a thing included in the work, or business of preaching the Gospel as a lighter thing in the work or service required of them to that purpose, and therefore alwayes so to be used as may be subservient to the greater-- For (saith he) The preaching of the Cross (That as distinguished from and in some sense opposed to the other ordinance, as by it self considered, as 1 *Peter* 3. 21. The baptism that saveth answerably to the figure there alluded to, is not the putting away the filth of the flesh (*viz.*) the outward baptism. But the answer of a good conscience towards God, which stands in this, that Christ hath dyed; yea rather is risen again, and is on the Right Hand of God, making intercession for us, and through him God justifieth the ungodly, compare with that of *Peter*, *Romans* 8. 32, 33, 34. with *chap.* 4. 5, 23, 25. and 5, 1, *Hebrews* 9. 14, and 10. 19, 22. So here, not baptizing with water, but the preaching of the Cross) is to them that perish foolishness, but to us that are saved its the power of God, 1 *Cor.* 1. 14, 18.

So also, there are other appointments for decency and order in assemblings and observance of ordinances, as to say, men in praying or prophesying to have their head uncovered, and women to have a covering on the head, as likewise we find in the Scriptures plentiful directions to the use of reverend gestures, as kneeling or standing in prayer to God.

Yet about these, or such like things, the Apostle saith; We have no such custome, nor in any of the Churches, as from them, to be contentious, 1 *Corinthians* 11. 1, 16. That in all things to be contended

tended and earneſtly ſtriven for, is onely the faith of the Goſpel, *Jude* 3. *Phil.* 1. 27. *Gal.* 2. 5. with *Rom.* 14. and 1 *Cor.* 8. and 9, *m.* and 10. 23, 23.

So then to ſeek the Lord regularly, or after the due order, is in all our ſeeking chiefly to mind, and be exerciſed in the great things of Gods law, the things in which the Kingdome ſtandeth; yea even for our underſtanding and direction to the uſefulneſs of the lighter matters, as may be ſubſervient to the greater.

They then ſought him not after the due order, that ſpent their zeal and laid the ſtreſs of their Religion, in multiplying Altars, Sacrifices, and Waſhings, yea in lighter matters, as Tything mint, Annis, Cummin, and regarded not, but neglected the great things of Gods law, as judgement, mercy, and faith, *Matth.* 23. 23. judgment, and the love of God, *Luke* 2. 42. For he deſired mercy, and not Sacrifice, and the knowledge of God rather then Burnt offerings; but they like men tranſgreſſed the covenant, *Iſrael* hath forgotten his maker, and buildeth Temples, *Hoſea* 6. 5, 6, 7. *chap.* 8. 11, 12, 14.

In lik manner were they irregular, in all their ſeeking and worſhip of God, who refuſing Gods councel to run into his name in Chriſt, as witneſſed in the Law and Prophets as their reſt, and as the foundation and key of knowledge unto all precepts, did eſteem, and look upon the great things of his law, contained in that name witneſſed, as ſtrange things to the precepts for their worſhip, or as having no relation to them, or influence upon them: And ſo made the word of the Lord to themſelves, Precept upon Precept, Line upon Line, here a little and there a little, *&c. Iſa.* 28. 12, 13, 16. *Hoſ.* 8. 12. with 1 *Tim.* 1. 5, 6, 7.

3 *To ſeek the Lord regularly, or in a right way, and ſo after the due order*, is. To ſeek him in the preparation, and ſanctification of his Sanctuary, with the whole heart, prepared, engaged, and devoted to him; in the inſtruction, encouragement, and acknowledgement of his name, as by his preventing and following grace therein, bringing ſalvation, they are taught, moved, and ſtrengthned.

1 In the light, teaching, and inſtruction of his name; to look unto and ſeek him in Chriſt, according to his will therein declared (*viz.*) for ſuch things, and in ſuch manner, as we are inſtructed by the Spirit (in that teſtimony of Chriſt and Gods name in him) for ſo he helpeth our infirmities; thereby teaching, and inſtructing us.

To ſeek with earneſtneſs, fervency, and violence, the Kingdome of God and his righteouſneſs; Thoſe things which God hath certainly

treaſured up for us in Chriſt and promiſed to give unto us with him, as wiſdome in the knowledge of him, ſtrength to receive, and abide in him. And ſo all things pertaining to life, and godlineſs through the knowledge of him; theſe things to be ſought in him, with ſuch earneſtneſs, fervency, and holy boldneſs, and confidence, without wavering, wrath, or doubting, as certainly knowing that God hath treaſured them up in Chriſt for us, and that he will freely give them with him to us, and that it is his good and acceptable will, that we ſhould be made partakers of them in and through him; for he made him that knew no ſin, to be ſin for us, that we might be made the righteouſneſs of God in him, and hath made the witneſſes of his goodneſs through him; eſpecially his glorious Goſpel, his arm, or power to ſave us; to open our eyes, and turn us from darkneſs to light, and from the power of Satan to God, that alſo in turning we might through it receive the forgiveneſs of our ſins and inheritance among them, that are ſanctified by faith that is in Jeſus, 2 *Cor.* 5. 21. *Acts* 5. 31. and 20. 32. and 26. 17, 18. Therefore theſe things ſo to be ſought, in all our ſeekings, 1 *Tim.* 2. 8. *Jam.* 1. 5, 6. *Prov.* 2. 1, 6. and 4, 5, 7. *Matth.* 7. 7, 8. *Epheſ.* 1. 17, 18, *&c.* and 3. 13, 17, *&c* *Pſal.* 32. 6.

And ſo with ſome degree of that earneſtneſs, and fervency of ſpirit to ſeek and beg of God ſuch bleſſings of this life; as by the light of his teſtimony we may know, do moſt conduce unto life and godlineſs for ovr ſelves and others, as the peace, good, and proſperity of *Jeruſalem*, *Pſalm* 122. The preſervation and encreaſe of a ſeed of faithfull labourers to ſerve him in the world, that ſuch may not fail from among men, but more of them be raiſed up, and thruſt forth into his harveſt, *Matth.* 9. 37, 38.

In like manner the pardoning the iniquities, and healing the diſeaſes, that procures ſuch judgments as the cutting off ſuch in the midſt of their dayes, or in the midſt of their work, and the healing and reſtoring ſuch, when there being ſo cut off is threatned; theſe things may be ſought and prayed for with more fervency and earneſtneſs, then other bleſſings pertaining to this life, for as much as we know by the light of his teſtimony, they tend more eſpecially and directly to the promoting the things of Chriſt, and ſo the good of others in the world: And that therefore its Gods good and acceptable will to lade us with ſuch benefits, and one of the ſpecial fruits of the mediation of Chriſt to preſerve ſuch, and procure the continuance of them; and a great judgement to have ſuch ſo cut off, and failing from us, and ſuch as to which he is not willingly provoked, nor till by great iniquities and much ſtubborneſs in them, and when ſo, is yet ready to repent of the evils framed againſt us on our turning to

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him that ſmites, yea ready to prepare our heart, and to cauſe his ear to hear. And the effectual fervent prayer of a righteous man availeth much unto it: See *James* 5. 13, 16, &c. with *Iſa.* 45. 11. *Rom.* 15. 30, 31. *Phil.* 1. 19, 24, 27, and 2, 25, 28.

So likewiſe for the ſaving or granting life of ſparing unto ſuch, eſpecially of our brethren in any peculiar ſenſe as we ſee have ſinned, even to the procuring a ſpeedy cutting off in their iniquities, while yet we ſee it not finiſhed unto death, we are to ſeek and pray for ſparing mercies for ſuch, with a degree of that earneſtneſs and fervency fore-mentioned, that yet they may have ſpace and opportunity to repent, and ſeek him while he may be found; and God ſhall give us life of ſparing, to a farther gracious end, for them that ſin not unto death, compare 1 *John* 5. 14 16. with *James* 5. 15. 16. See alſo *Luke* 23. 34. *Acts* 7. 40. *Romans* 9. 1, 2, and 10, 1. with *Pſalm* 35. 13, 14.

And for other things pertaining to this life, concerning which we know not by the light of his teſtimony, whether this or that may be beſt for us, or for others, or moſt conducing unto life and godlineſs: Even ſo without carefulneſs, earneſtneſs, or fervency for this or that, to preſent our needs, wants, affliction, caſe and matters to him, and leave it with him, waiting and ſeeking for his good will to be done, and that however he deal with us, he will not correct us in anger; that we may earneſtly beg of him, as *Pſalm* 38. 1. and 6. 1. *Jeremiah* 10. 24. And ſo committing our matters wholly to him, without a will or fervent ſpirit, for this or that, of all ſuch things as before, that he may add and diſpoſe to us what is good before him, *Phillippians* 4. 5, 6. *Matthew* 6. 32, 33. with *James* 4. 13, 15.

2 In the incouragement and ſtrength of his name, always retaining in the midſt of the heart the believing remembrance and conſideration of that which he hath already done for us, in not ſparing his own Son, but delivering him up for us all, when we were yet ſinners, enemies, and without ſtrength, and of the plenteous redemption in him through his blood, not forgetting all his benefits through that precious ſacrifice of the body of Chriſt once for all, and the powerful mediation of the ſacrificer (who is the Great Apoſtle and High-Prieſt of our profeſſion) beſtowed upon us. But calling them to mind, and conſidering how they lead into that good name, and commend to us that unſpeakable gift, and the infinite grace in and through it; there ſeeking our ſtrength and incouragement, and thereby ingaging our hearts to approach to him and ſeek his face for ſuch things, and in ſuch wiſe as is according to his will therein declared (as afore-ſaid.) And ſo waiting and ſtaying on his name becauſe it is good, yea even

when by any tryals or difficulties that befal us, we are in darkneſs, and ſee no light, yet ſtaying upon that and truſting in him according to it, till he make that in every ſuch caſe a light to us, and give us to behold his righteouſneſs according to it, with hearty ſubmiſſion to his Government, though ſometimes he makes us to wait for that: Alwayes relinquiſhing all other lights, rejoycings, and incouragements, that we may offer themſelves from ſparks of our own kindling, or from any private grounds to come in that onely, and as that ingageth and incourageth; So, in and unto all our ſeekings, and ſtriving for the faith of the Goſpel; ſtanding faſt in that one ſpirit, that is in the teſtimony of Jeſus, ſeeking our ſtrength in the Lord, and in the power of his might, even in the grace that is in Chriſt Jeſus, as revealed in the glorious Goſpel, and going in that ſtrength of the Lord God, making mention of his righteouſneſs, (as our ſupport, incouragement, and ſtay.) And of his onely, *Pſalm* 71. 16, and 4, 1, and 50, 14, 15, and 52, 9, and 95, 1, 7, and 100, and 103. 2 *Cor.* 1. 9, 10. 1 *Tim.* 2. 1, 8. *Iſa.* 50. 10, 11. with *Mich.* 7. 7, 8, 9. *Iſaiah* 26. 3. with *Philippians* 4. 6. and 3. 3, *Romans* 5. 1, 11.

And ſo in the ſtrength and incouragement of that grace and name of God in Chriſt, to perſwade others to be reconciled to God, in the publiſhing his name; becauſe God was in Chriſt reconciling the World to himſelf, not imputing their treſpaſſes to them, and hath given us that word of reconciliation, inſtructing, moving, and ſtrengthning to ſuch indeavouring the good of others in hope: There ſeeking our ſtrength and incouragement (and not in any of our gifts, parts, or excellencies) to the Diſcipling the Nations, baptizing them in his name, and going in that might according to our capacity, becauſe all power is given to him, as Lord and Saviour, and by him the word of his Grace made able (eſpecially in the faithfull miniſtration of it) to give them repentance and the forgiveneſs of ſins.

Likewiſe to ſuffer the little children to come to him, and receive them in his name; becauſe of ſuch is the Kingdome, *Mark* 10. 14. with *chap.* 9. 37.

And on that ground, and in that encouragement, inſtructing others according to their capacity, to rejoyce with his people, pray to him, and ſeek him while he may be found, and call on him while he is near, obſerving what Chriſt commanded his Apoſtles, *Proverbs* 9. 1, 6. *Iſaiah* 55. 1, 6. 2 *Cor.* 5. 14, 21. *Matthew* 28. 18, 20. *Rom.* 15. 6, 12.

And whatever we do in word or in deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him, *Col* 3 17.

3. In

3 In, and with a hearty confeſſion, and acknowledgement of his name, and of the goodneſs and truth of it, in all that it ſaith, ſo as therein acknowledging our own vileneſs and ſins, and knowing every one the Plague of our own heart, as by the light and inſtructions of his name diſcovered, and reproved, or by his corrections (according to the inſtructions of his name) witneſſed againſt. Confeſſing our faults to him, and one to another, as diſcovered and reproved, that ſo he may be juſtified in his ſayings and proceedings, and glory given to his name by us, as 1 *Kings* 8. 33, 35, 38, 46, 48. *James* 5. 16. *Pſal.* 32. 5, and 51, 5. *Jer.* 13. 15, 18.

And in ſuch wiſe ſeeking pardon and healing in his name, willingly giving up to him, and laying apart in the light and ſtrength of his gracious reproofs, what ever ſecret purpoſe, idol, or way of iniquity, he diſcovers and reproves; not ſecretly hiding it under our Tongue or in our Heart, that we may ſtill hold it, and find pleaſure in it, even while yet we are praying to him for help, and healing of the breaches, or evils procured to us by it, nor ſhunning the light, leaſt ſom ſecret deeds and wayes of our own heart, which we love ſhould be detected by it, but coming to the light, giving earneſt heed to the inſtructions of his name, and ſearching and trying our wayes thereby, that we may yet be taught to ſee, what we ſee not, as *Job* 34. 31, 32. *Pſalm* 19. 11, 12, *&c.* and 139. 23, 24. *Lam.* 3. 39, 40, *&c. Jam.* 1. 21, 25.

O ur unwillingneſs to ſee, and confeſs our ſins, our ſecret deſigns and purpoſes for vain things that cannot profit us, our loathneſs to acknowledge or be made ſenſible of our idolatry, & let go our idols hinder us from knowing and proving what is the good and acceptable will of the Lord, *Romans* 12. 1, 2, 3. from reaping the peaceable fruit of his righteouſneſs, by his chaſtiſements, *Hebrews* 12. 11, 15, 16. from gracious returns of prayers, and from beholding the light of his countenance, and ſo from victory over our iniquities, and the evil of our temptations, *Iſaiah* 1 10, 18. *Pſalm* 32. 3, 4. Yea the ſecret and wilfull retaining divers luſts, diſables from ſo coming to the knowledge of the truth, that we might be ſaved by it, 2 *Tim.* 3. 6, 7.

Therefore ſaith *James*, we have not, becauſe we ask not, or we ask and receive not, becauſe we ask amiſs, to conſume it upon our luſt, or ſtill ſecretly retain the purpoſe, deſire, or idol of iniquity in the heart, whence he thus admoniſheth: Submit, reſigne, or yeeld up your ſelves to God; *Reſiſt the Devil, and he will flee from you*; draw nigh to God, and he will draw nigh to you; Cleanſe your hands ye ſinners, purifie your hearts ye double minded, *&c. James* 4.

O! That yet we were willing ſo to diſcern, diligently to look

into and consider the Lords body, as to examine our selves, search and try our wayes in that glass, and to see what we see not, and judge our selves as there discovered and reproved, as we are instructed, 1 *Cor* 11. 28, 31. Yea so to remember him in all his wayes, as to acknowledg him in all our wayes, not leaning to our own thoughts or understanding. But as those that call on the father, who without respect of persons judgeth according to every mans work, to pass the time of our sojourning here in fear. The good Lord would yet be merciful, and pardon, and heal us, though yet we be not sanctified after the sanctification of his sanctuary, were we but willing in the light and strength of his grace and name in Christ, so to prepare our hearts, or suffer him to prepare and fix them to him, that the iniquities and idols might be discovered, and the purpose or desire to hide, and hold them fast, broken, and we made willing to see, and part with them for the excellency of the knowledge of him; for he doth not onely alwayes prevent with his abundant grace in Christ to humble, but will also prepare the heart of the humble, and cause his ear to hear, *Psalm* 10. 17. *Isaiah* 1. 16, 19. 2 *Chron.* 30. 18, 19. *James* 4. 6, 10.

Thus have his servants the Prophets that have spoken to us in the Name of the Lord, in all their earnest and diligent inquiries after God, and for understanding the visions of the times, and the things that in both parts of them, as to the actual accomplishment & bringing forth of them, were then yet to come, namely the sufferings of Christ, and the glory that should follow. Humbled themselves to the searching out, and being sensible of, and acknowledging their iniquities, and the iniquities of their people, as discovered in the instructions of his name, and written upon the rod; See *Ezra* 9. 6. to the end, & 10, 1. *Neh.* 1. 6, 7, and 9. *tot. Psalm* 32. 5, and 38, and 39. *Isa.* 64. 5, 9. *Dan.* 9. 3. 20.

And thus they have instructed us in the way, not to be as the Horse, or Mule, &c *Psalm* 32. 8. But to search and try our wayes, and turn to the Lord, to examine and judge our selves in the true light, to humble our selves in the sight of the Lord, and under his mighty hand.

And surely such walking humbly, and mournfully before him in the sence of our own vileness, and searching out, and giving up our iniquities and Idolls, in the light and power of Gods name in Christ, is found in the right worshipping, in which the father is worshipped in spirit, and truth in the light of the Spirits testimony given of Christ, and so in Christ the truth.

Yea, the way, the truth, and the life; that rejoycing in and giving glory unto Christ Jesus, in which the father is truly honoured

and

and worſhipped in the ſpirit, hath alwayes in it, and is it ſelf found in a taking ſhame to our ſelves, and relinquiſhing all rejoycing in the fleſh, that no fleſh may glory in his preſence, *Philipians* 3. 3.

4. *I might here add, in this ſeeking him after the due Order, as to the manner of our ſeeking; that there is in it a joyning and cleaving together in his name, and ſo ſeeking and ſtriving together for the faith of the Goſpel, even in the Unity of the ſpirit, with them that call on his Name in truth, that worſhip him in Chriſt according to the Goſpel.*

The perſons with whom we may, and are to joyn, dwell, and walk in the Unity of the ſpirit, and ſo together with whom we are to be followers of the Apoſtles, they are ſuch as walk as they have the Apoſtles for an example, *Philippians* 3. 17, 20, 21. And we are diligently to mark, know, and diſtinguiſh them, by conſidering the end of their converſation. (Compare this to the *Philippians*, with *Hebrews* 13. 7, 8, 9.)

For there are many other walkers, zealous pretenders to godlineſs, mortification, holineſs, that have alſo much of the form, or outward appearance of it in many things, who yet are the enemies of the Croſs of Chriſt, the very end of their converſation (though privily carried on under a fair ſhew of mortification and holineſs, with good words and fair ſpeeches to deceive the ſimple) is to deny the Lord that bought them.—

– To deſtroy or caſt down him from his excellency, to render him undefireable, and to corrupt believers from the ſimplicity of him: And the thing thereto worſhipped, adhered to, and magnified by them, is their own Belly, their own, or ſome private Spirit, experiments, works, mortifications, ſufferings, and the like, inſtead of the perſon of Chriſt, and the works finiſhed in his body, and the grace treaſured up and hope ſet before us in him, for this life, and that to come, as evidenced by the ſpirit of truth, in his teſtimony given of Chriſt: They glory in their ſhame, mind earthly things, things ſuited to ſence; and in which they have their portion in this life.

But as for me (ſayes *David*) I will behold thy face in righteouſneſs (even in Chriſt the true light and manifeſtation of the righteouſneſs and glory of God, and ſo in the great and precious promiſes confirmed in him.) For here we walk by faith, that is the evidence of things not ſeen, the confidence of things hoped for; and not by ſight.) When I awake (ſayes he) namely in the morning of the reſurrection of the juſt by Chriſt at his comming, then I ſhall be ſatisfied with thine image (*Pſalm* 17. 15. with 2 *Cor.* 4. 17. 18, and

18. and 5, 1, 7, 9. *Hebrews* 11. 1. *Romans* 8. 23, 24. So here the Apostles conversation, and so theirs that walk as they have them for an example, is in Heaven, exercised in and about the treasure they have there in the person of Christ, with God and the expectation they have in him, as now appearing in the glorious presence of God in the Heaven it self for them, from whence also they look for the same Saviour, the Lord Jesus Christ to come in the glory of his Father, which he now possesseth in heaven with the father for us, and to restore all things, and then to fashion their vile bodyes unto the likeness of his glorious body.

And so the end of their conversation is Jesus Christ: The same, Yesterday, and to Day, and for ever, as also before is shewed, the thing they aim at and strive for in all their seekings, and in which they seek righteousness and strength, is the faith of the Gospel: yea these are the true circumcision, persons truely redeemed, separated, and devoted from men, and from their vain conversation unto God, the *Israel* of God, that are so redeemed and congregated to him, by the precious blood of Christ discovered in the Gospel, and the grace of God therein commended, who also have their rejoycing in Christ Jesus, relinquishing for the excellency of the knowledge of him all confidence or rejoycing in the flesh, *Phil.* 3 3. *&c.* with *Acts* 20. 28. 1 *Pet.* 1. 18. *&c. Rom.* 5. 1, 11.

The other sorts of walkers such as before mentioned, for they are many, and under many forms, are so to be marked by us, as to be distinguished from the true brethren, and to be avoided and turned from as strangers, *Proverbs* 5. 1. 8. and 14. 7. and 19. 27. *John* 10. 5. *Romans* 16. 17, 18. 2 *Timothy* 2. 17, 21. and 3. 1, 5. But with these, all or any of these worshippers in the spirit, that have their rejoycing in Christ Jesus, so as for the excellencie of the knowledge of him, relinquishing fleshly confidences that call on him out of a pure heart, as 2 *Tim.* 2. 22.

—A spirit fixed and purified from double mindedness, (as to the spirit of the mind at least) to seek righteousness and strength in Jesus, having their hearts sprinkled from an evil conscience with the blood of Christ, and therein set to seek all things pertaining to life and godliness there. With these, I say, whatever differences in lighter matters, or shortness in attainments, or infirmities may be found with any of them and discerned by us, yet we are to dwell and walk together with such, as we have opportunity, as brethren and fellow-labourers, or helpers in our combate, Strift or warfare.

The Unity of the Spirit to be endeavoured to be kept with such, and so in which such are to dwell and walk together in

their

their ſeeking the Lord, and ſtriving for the faith of the Goſpel. Hath in it

1. Union of love, ſuch as in which they love one another, with ſuch peculiar manner of love, as with which they are beloved of God, which is ſuch, as in which they are called Sons, accepted in Chriſt as found in him, delighted in, and choſen to peculiar favour and fellowſhip, ſo the love wherewith they are to love one another, is ſuch as wherewith they are not to love others; That are yet of the world, or are gon out again from them into the world, as is ſignified, 1 *John* 4. 1, 7. Yea ſuch as in which they are to love as brethren beloved of God, 1 *Peter* 4. 8. with 1 *Theſſalonians* 1. 4. *Coloſſians* 1. 4. To eſteem, receive, and own another, as brethren in a peculiar ſenſe, even of one and the ſame body, and heirs together of the grace of life, as they have been all baptized, or waſhed from the errours and pollutions of the world, into the faith and acknowledgement of that one body of Chriſt; (that was broken for us and through ſufferings perfected, and offered once for all, and now glorified with the father for us) and ſo united by faith unto it, and to one another in it, even as they are called in one hope of their calling, 1 *Cor.* 12. 12, 13. *Epheſ.* 4. 4. with *chap.* 5. 30. even ſo they are to love as brethren, and heirs together of the ſame inheritance, and on the ſame account, and terms as members of the ſame body to be ſo reſpected, cared for, and delighted in for fellowſhip in the Goſpel. And ſo alſo to be more abundantly pitied and tendred in their infirmities, and afflictions, and the covering of infirmities, bearing burthens, and healing diſeaſes, to be ſought with more abundant diligence, and as our own in a peculiar ſence more then others, to whom yet that love of pity and compaſſion is to be extended, even as God, that is ſo abundantly gracious to all in his great love of pity and compaſſion, wherewith he loveth them in and through Chriſt, when they are yet dead in ſins & treſpaſſes, and ſo not peculiarly beloved by him with that manner of love, in which he receiveth, delights in, and takes pleaſure in perſons; is yet more abundantly rich in that his tender mercy, pity, and compaſſion, unto them that call on him in truth, that come to him by Chriſt, whom alſo he accepteth, receiveth, and takes pleaſure in them, as they are found in Chriſt, *Pſalm* 103. 11, 13. and 145, 8, 18, 19. *Romans* 10. 12. with 1 *Peter* 3. 8. *Col.* 3. 9, 13.

This love is to be the ſame and indifferent to them, as they are Chriſts in that peculiar ſence, without partiality or reſpect of perſons, as they are rich or poor, bond or free. And without diſſimulation, or hypocriſie, to be in them one to another not ſo much in word or tongue, as in deed and truth.

'Tis indeed too general an evil, to lay ſo much of the ſtreſs of Religion in that loving which is in word and in tongue, as in familiar calling Brother and Siſter, and the like, that the loving indeed, and in truth as brethren, is neglected and forgotten, as if all ſtood in word and tongue.

2 Union of mind, and deſign, as of one heart and ſoul, being made to drink into that one Spirit that teſtifies of Chriſt, inſtructing, and framing to like mindedneſs with him, each minding and ſeeking the things which be Jeſus Chriſts, and to the things and good of one another, without guile, hypocriſie, or partiallity, yea with a neglect of themſelves, their own ends, intereſts, and things as diſtinct from theſe, not regarding their own life, that they may earneſtly follow, mind, and promote the one thing needfull. As we read of multitudes of men expert in War, and that could keep Rank that were not of double heart, but all perfect hatred, yea of one heart, to make *David* King, 1 *Chronicles* 12. 33. 38. So alſo we read of the multitude of them that believed, *Acts* 4. 32. Being of one heart and of one ſoul, as likewiſe *Acts* 2. 46. This that prayed for *John* 17. 20, 23. and inſtructed too, *Philippians* 2. 1, 5, 20, 29. and 4, 2.

And indeed there cannot be that one-neſs, or ſameneſs of mind, any other way but in the Lord meeting together there; each to mind and ſeek the things which be Jeſus Chriſts with a neglect, each of their own: For if each be ſeeking their own intereſts or things, there can be no perfect joyning of them together, becauſe their particular intereſts, or things will claſh one with another, in ſomething or other.

3 Union of way for promoting this deſign, working, and walking together in the ſame work and way of the Lord, ſpeaking, or doing nothing through ſtrife or vain glory, but truthing it in love ſo as ſeeking and ſtriving to walk together, in ſetting forth, commending, cleaving to, and leading others unto, the ſame one Lord, and ſo the one faith and the one baptiſm, that is of and by him, and the glory of God ſhined forth in his face, unto, and for all things, and in teaching all things therewith. Seeking I ſay to walk, together in this way of underſtanding, in their ſeveral gifts, adminiſtrations, operations, &c. ſtudying and ſtriving each of them, and together in the light and ſtrength of the Lord to ſpeak the ſame thing, and to be perfectly joyned together in one mind and one judgment, that there be no diviſions, &c. (1 *Cor.* 1. 10. and *chap.* 12. 6, 12. with *Epheſ.* 4. 1. 15.) And ſo

4 Union of accord and agreement, ſuch as in which all things by each one are ſought to be done in charity, and with the advice, conſent,

sent, prayers, and helpfulness of their brethren in the faith and patience of Jesus, that they may be blessed out of the house of the Lord, and grow by that which every joynt supplyeth; and to that purpose the younger submitting to the elder, and all of them one to another in the fear of God. And so there is in it.

5. An union of fellowship one with another, and that *in personal society and companionship, for fellowship in the Gospel*, and ordinances thereof, for acquainting our selves with the joys and griefs of one another, for stirring up and exhorting to love and good works, not forsaking the assembling of themselves together, as the manner of some is, who are sensual not retaining the spirit. This of personal society with them, that call on him out of a pure heart, is to be prized and embraced, as one of the choicest outward mercies, and blessings of this life, and of greatest advantage to the one thing needfull and to be striven for in all our seekings; namely, the faith of the Gospel, and therefore the opportunities God gives for it, with diligence to be apprehended and improved: See *Psalm* 84. and 122. *Acts* 2. 42. 46. *Hebrews* 10. 23, 24, 25. with *chapter* 3. 12, 13.

And in communicating on with another by ~~reading~~ writing, *and diligent improving the helpfulness that we may enjoy from such persons (as afore-said) by that meanes, when personal converse or society with them cannot be enjoyed:* Till I come (saith the Apostle) to *Timothy*, give attention to reading, &c. Signifying, That when the Apostle should be personally present with him, it might be of more use and advantage to *Timothy* to apply himself to personal converse with him, and to attend to what he might personally hear and receive from him; But when opportunity for that is denyed, the reading, searching, and studdy of the Scriptures of the Prophets and Apostles, and so the reading and considering the writings of such as have that kind of knowledge fore-mentioned, the Word of God, and testimony of Jesus, and searching the Scriptures of truth, whether those things be so, and in such wise attending to these helps to our understanding and usefulness of the Scriptures, and great things of God's love contained in them, that we may injoy from such persons, is in the next place of great advantage and usefulness to the promoting these our main affairs: Onely here be we admonished by the words of the wise, given forth from one Shepherd; That as no man can gather Grapes of Thorns, nor Figgs of Thistles; so neither can we expect to reap any good fruit or advantage, but loss and pollution, to the corruping our minds and manners from evil communication, or the communication about the things of God from evil persons, or such as love not the Lord Jesus Christ, nor have that

lip of knowledge, that word of reconciliation in their hearts, or mouths, or in some measure having it, yet are not so subdued by it to let fall their imaginations and high thoughts of comprehending and making out those things of the testimony of God by the wisdome of man, or of this World, and by the words which mans wisdome teacheth, not willing to become Fooles in themselves, that they may have all their wisdome and strength in that evidence and demonstration of the Spirit that is in the testimony of Jesus.

The discourses or writings of such, even of such as the last, though they the best and most to be respected of the several sorts mentioned, because they have in some measure the testimony of God, though not subdued by it, they seek to comprehend and declare it by mans wisdome or words, (as 1 *Corinthians* 1. 17. and 2. 1. 4. and 3. 18, 19, 20. 1 *Timothy* 6. 21.) which makes that even such helps of either sort, are little helpfull to those that through Grace have believed, or to the convincing the ignorant and gain-sayers, because they make it not their business, nor doth their excellency lye there, plainly to shew and demonstrate by the Scriptures Jesus the Christ, and so other things in that demonstration of him by the Scriptures, and so leave it on mens Consciences as his word and in his name: But rather to shew and demonstrate those things by strength of reason or excellency of wisdome and of words which mans wisdome teacheth. (Compare the fore-mentioned Scriptures with *Acts* 18. 27, 28.) Those seeming helps may occasion to us much bodily exercise, and such kinde of study as is a wearisomness to the flesh; but the profit gained by them is but little, and for a little while.

And if time were spared from such discourses and readings as in which chiefly the excellency of wisdome and of words is shewed in declaring and for demonstrating and making out the testimony of God, we might have more to spend better, and in more free and diligent attention to those helps, that might be indeed helps and profitable to us.

But how much more, are we to go from the presence of such foolish men as have not the lip of knowledge, so soon as we perceive it, to cease to hear the instruction that causeth to err from the words of knowledge; because not onely they are in themselves polluting, but also that with more diligence and earnestness we may continue together in the Apostles Doctrine, and fellowship striving together for the faith of the Gospel, that in nothing we may be terrified by our adversaries.

When

When the wicked did gather together in bands, and were therein more powerful to do miſchief, to rob, and rend from *David*; he then reſolves to be a companion of all thoſe that fear the Lord, and of thoſe that in their fear, or worſhip keep his way, his precepts; as of great advantage to ſtrengthen him againſt the bands of the wicked, *Pſal.* 119. 61, 63.

So in the latter dayes when there are of thoſe many ſorts of walkers, who are enemies to the Croſs of Chriſt, the power of godlineſs, that creep into houſes, or gather into companies and ſocieties, like the Churches of Chriſt. Then ſuch as *Timothy* are adviſed with more diligence to follow their work and deſign together with them that call on him out of a pure heart, 2 *Timothy* 2. 22. with *chap.* 3. 1. 6. And all of us to be followers together of the Apoſtles, and mark them which walk ſo as they have them for an example, conſidering the end of their converſation (as afore-ſaid) and ſo knowing and owning them for our companions to ſtrive together with (*Phil.* 3. 17, 18, 19, 20, 21. with *chap.* 1. 27, 28. and 2. 1. 6. *&c.*) And that in all our acts of ſeeking, and ſtriving for the faith of the Goſpel, in all our hearing, ſpeaking, doing, ſuffering; yea in our prayers to God, as *Romans* 15. 30. with *Epheſians* 6. 18. *Acts* 1. 14. and 12. 12.

See the many inſtructions and earneſt entreaties and exhortations to this ſeeking and ſtriving together, in the Scriptures already mentioned and in divers others.

Surely a good and pleaſant thing is this unity of the Spirit, and the generation of ſeekers dwelling together in it: For there the Lord hath commanded the bleſſing, even life for evermore: Where ever two or three are gathered together in his name, there is he in the midſt of them, rendring them comely as *Jeruſalem*, that is compact together, and terrible as an Army with Banners, *Pſam* 103 *Cant.* 6. 4. *Mat.* 18. 20.

This laſt branch of order in the manner of our ſeeking is fitly added to the latter part of the former branch: *For onely by Pride commeth Contention, Envying, and Strife; And then follows confuſion and every evil work*, Proverbs 13. 10. James 3. 13. 16. and 4. 1, 6, 10.

Therefore our Saviour thus joyns them in his inſtruction and exhortation, *Mark* 9. 50. Have Salt in your ſelves, have peace one with another: Meaning by Salt the humbling inſtructions of the Goſpel and the reproofs of inſtruction, and ſignifying that the retaining them, and ſuffering their effecacy each of us on our Spirits, is the way to have peace one with another; hence alſo the Apoſtle inſtructs with all lowlineſs of mind, to endeavour to keep the unity of the

Spirit in the bond of peace, for there can be no union, or perfect joyning together without ſuffering the deſires of vain glory to be ſubdued, and our ſelves to be broken off from our own purpoſe and deſire, in which we are each minding and ſeeking his own things, nor will there be any right ſubmiſſion of the younger to the elder, nor of all of us one to another, in the fear of the Lord, without being cloathed with humility, in the hearty acknowledgement of his glorious name, *Epheſians* 4. 2, 3, &c. *Philipians* 2. 2, 3, 4, 7, 20, 21. 1 *Peter* 5. 5, 6.

According to theſe laſt conſiderations *of the due order in the manner of our ſeeking*, after which the Lord is to be ſought by us. *They ſeek him not after the due order*, that are not gathered together to him in his name, and ſo ſeeking him in the inſtruction, encouragement, and acknowledgement of it, and in the unity of the Spirit in it; or thus:

They that worſhip not in the ſpirit, in the light, teaching, and inſtruction of that one ſpirit, that is in and with the teſtimony of Jeſus, taking of his things and ſhewing them, and ſo teaching all things and leading into all truth. For as this is the ſpirit of propheſie, ſo alſo of faith, and of grace, and ſupplication, in which all the true worſhippers worſhip God, *Rev.* 19. 10.

They therefore worſhip not aright, that worſhip not in the ſpirit, and ſo that have not their rejoycing in Chriſt Jeſus, who is the truth with a relinquiſhing and free giving up all Idols and rejoycings in the fleſh, for the excellency of the knowledge of him, *John* 4. 23, 24. *Phil.* 3. 3. Particularly thus.

1. They that run not into that name of Chriſt, in which is the evidence and demonſtration of the ſpirit with power for their light and inſtruction what to ſeek for in him, and from him, and how to ſeek, but adhere to their own or ſome private ſpirit for that which will inſtruct and lead, to ſeek and wait for in him, or from him, ſuch things as God hath not put in him for us, and therefore not promiſed to give with him to us, as ſome ſuch private aſſurances or ſpeakings of peace, and liftings up, as are more ſuited to the ſenſual mind, and may a little gratifie the fleſh that deſires eaſe or liberty, or like things, which inſtructions cauſe to err from the words of Knowledge; and therefore neither can they ſtay upon or reſt ſatisfied with the incouragement and ſtrength which that ſpirit in the name of the Lord Jeſus giveth, to ſeek him, to hope in, and wait upon him, and ſo not with that rejoycing which is onely in Chriſt Jeſus becauſe that gives no incouragement or ſtrength to ſeek hope, or wait for ſuch things in him, or from him, or to ſeek in ſuch a way as by their own or ſome private ſpirit, light, word, or ſpark of their own

kindling

kindling they are led to. They therefore run to ſuch ſparks for light, and heat, and for a time may walk in the light of them; ſtollen waters are ſweet, and bread eaten in ſecret places is pleaſant. But from all thoſe ſparks and rejoycings in them, they muſt lye down in ſorrow: Nor can theſe perſons while wilfully walking in this way, heartily acknowledge his name, or give glory to it, in ſubmitting, and falling down under the diſcoveries and reproofs of its inſtruction, becauſe their deeds are evil. Their principal works and wayes are ſo contrary to it and reproved by it, nor can they be heartily united with thoſe that fear his name, and worſhip him in truth. And truly, any branches or rellicks of that way of iniquity above-mentioned will have anſwerable like effects of confuſion and diſorder upon thoſe that retain and walk in them.

2. *Nor are they ſeeking after the due order*, that though in ſome good meaſure right as to the firſt branch: That is, as to the things they ſeek and look for in him, and from him ſeeking according to his will; yet are not content with that ground of incouragement and way of approach, that is onely in and through his blood and powerful mediation with it, and therefore inſtead of attending principally to ſeek farther aſſurance of underſtanding in that, that their hearts might be comforted and ſtrengthned therein, are ever ſeeking, peeping into corners, and waiting for ſome other private incouragement or ground of aſſurance, in which to ſeek, expect, and wait for his righteouſneſs in perfecting what concerns them, and ſo unſatisfiyed, if they cannot gather up or kindle ſomething of that nature, as if they were without hope in the World, as if all that ever God hath done for them in his Son and for and to them through him, were nothing to aſſure them of the truth of his love and faithfulneſs, for the carrying on his work in what remains, in giving with his Son whatever is needful to the finiſhing his work unto the Day of Chriſt: And therefore ſeeking at leaſt to perfect that hope, confidence, rejoycing, and ſtrength to wait, which was begun by the Spirit in and through the Teſtimony of Jeſus, ſeeking to perfect it by the fleſh, or according to its wiſdome or deſire, and not waiting through the ſpirit for the hope of righteouſneſs of faith.

3 *Nor yet are they ſeeking the Lord after the due Order*, who though in ſome meaſure comming in this incouragement and name, having their boldneſs by the blood of Jeſus, to approach by that new, and living way conſecrated through his fleſh, yet are not found ſo drawing near with a true heart, as in that full aſſurance of faith, they are inſtructed and ſtrengthned, *Hebrews* 10. 19. 22. *James* 4. 8. But ſtill ſecretly hideing, retaining, or regarding ſome way of iniquity or Idol diſcovered and reproved.

If

If any man of the house of *Israel* do so, God will answer them according to their Idols, *Ezekiel* 14. 4, 5. If *David* do so God will not hear him, *Psalm* 66. 18. Yea whosoever hides his sin shall not prosper; but he that confesseth and forsaketh, findeth mercy, *Proverbs* 28. 13. *Psalm* 32. 3, 4, 5.

Yea this hiding of our sin, and secret holding fast any deceit, unwillingness to be made sencible of it, and have it discovered and purged, it hinders of profitable and orderly fellowship one with another, and so of the advantage and benefit of that, and to be met with in that way for cleansing us from all unrighteousness.

See 1 *John* 1. 7. 9. Comparing the Verses we shall find,

That walking in the Light as he is in the Light, hath in it a confession of our sins in the belief and acknowledgement of his Name in Christ, the true light, as he is in the Revelation and opening of it, discovering and reproving them.

And that this is the way to have hearty and profitable fellowship one with another, and so to injoy together those special influences of the vertues of his Blood, cleansing us from all unrighteousness. Yea,

4. The want or wilfull neglect of this last, *viz.* fellowship together in the Gospel, is disorder enough to fill us with confusion, and make all our seekings unprofitable.

If we should think to seek the Lord with a full Spirit, in the instruction, encouragement, and acknowledgement of his name in truth, and yet forsake the assembling of our selves together, as the manner of too many is, or neglect the advantages we might have, in the fellowship and help of our brethren out of an imagination, that we stand no need of such help, or can receive no increase by, or through them, or are able to stand alone and manage our affairs in the Gospel that concern our selves, and others as well of our selves, and without such advice and help of brethren, as we might enjoy, and can, or may as well understand the wondrous things of Gods law contained in the Scriptures by our selves, as together with the the helpfulness of our brethren, that are one with us in the faith and patience of Jesus.

If (I say) we should any of us entertain and listen to any such vain thoughts, we deceive our selves: For two is better then one, because they have a good reward for their labour; if they fall, the one will lift up his fellow: Bnt woe to him that is alone, *&c.*

Again, If two lye together, there is heat; But how can one be warm alone? And if one prevail against him, two shall with-stand him; and a three fold Cord is not easily broken, *Eccles.* 4. 9. 12. For wher

where two or three are gathered together in his Name, there is he in the midſt of them, *Matthew* 18. 20.

And God hath ſo ſet the members in the Body, that the chief, ſtrongeſt, or moſt eminent, cannot ſay to the more feeble or inferiour ones, I have no need of you, that there ſhould be no Sciſme in the Body, but that the members ſhould have the ſame care one for another, and that the whole body being fitly joyned and compact together from him, who is the head even Chriſt might by that which every joynt ſupplyeth according to the effectual working in the meaſure of every part, make increaſe unto the edifying of it ſelf in love, 1 *Cor.* 12. 12. 25. *Ephes.* 4. 7. 15, 16.

We ſhall here add a word or two by way of particular application to our ſelves, of what hath been hitherto ſpoken to this point.

That the Lord hath made a ſad and very grievous breach upon us we have ſeen before, and now have taken a view of ſome of thoſe wayes of iniquity, that are the procuring cauſes of ſuch judgements as they are expreſſed in this acknowledgement; *For that we ſought him not after the due order.*

Let us then ſearch and try our wayes, deſiring God to teach us what we ſee not, and make us willing to be ſenſible wherein we our ſelves have been, and are polluted with any of theſe wayes of iniquity, which indeed are ſuch crooked pathes, as in which who ſo walketh, ſhall know no peace.

What I ſhall ſay in this application, I ſhall rank under theſe three heads.

1 Hath not ſuch folly and iniquity been found too generally with us? As when a price hath been put in our hands to get wiſdome, we have had no heart to prefer and prize it according to the nature and worth of it, to accept and improve it with earneſtneſs and diligence to the end for which it was put in our hands, even to the provoking the Lord to take away what we had, becauſe in having we had it not. And who can ſay, his heart is clean? How have we fooliſhly preferred things of leaſt concernment? Yea, even for lying vanities, the appearing beauty of which we have obſerved, and let our eyes fly upon, have we not even for them by ſuch obſerving them, neglected, deſpiſed, and forſaken our own mercies? Yea even ſuch as to whom, the ſpeaking of God by his Son, through the miniſtration of this, and other his ſervants, hath been as a pleaſant Song.

Yet have not they, even while with their mouth they have ſhewed much love; let their heart run after their covetouſneſs, pleaſures, and other luſts: And even loved, and preferred the praiſe of men,

before the praiſe of God. Yea though Goſpel convictions have been many times on our ſpirits, yet how have we ſhunned the light? Becauſe our deeds were reproved by it, ſmothering the truth of God in unrighteouſneſs, choaking the ſaving effecacy of it in our hearts, with the deceitfulneſs of riches, the cares of this life, and the luſts of other things, till we have (it is to be feared) many of us hardned our hearts to a hating inſtruction, deſpiſing, reproof, not obeying the voice of our teachers, nor inclining our ear to them that inſtructed us.

Yea even to a ſecret murmuring and indignation againſt them, becauſe they teſtified concerning us, that our works were evil, though they did it in bearing witneſs to his infinite grace in Chriſt, for, and towards us.

It was one of the greateſt griefs, and burthens on the Spirit of this Servant of the Lord, much complained of by him, towards his end, That he had preached the Goſpel of Jeſus Chriſt in this place, till it was made a reproach and deriſion to him, till it was even ſnuffed at, and become contemptible, a burthen; yea a Savour of Death to them that ſometime had heard it with gladneſs, and rejoyced in it.

2 If we look farther, even upon the generality of thoſe that have a great zeal of God, and pretend to be earneſt ſeekers and worſhippers of him in theſe parts where this light ſhined, yea even among thoſe that were willing for a ſeaſon to rejoyce in his light, as *John* 5. 33. 35.

Yet how few *ſeeking the Lord after the due order*? But firſt ſeeking to frame their hearts unto, and do ſomething for God, that thence they may conclude, God hath a gracious affection towards, and hath done great things for them in Chriſt. Firſt ſeeking to know their love to him, that from thence they may conclude his love to them: Firſt ſeeking to know, or rather gueſs, or imagine their election, before they will know or believe Chriſts death for them, yea that they may gather the knowledge of that from the other. And being ſo fundamentally out of order, *The Viſion of all*, is become to them as a ſealed book.

The great things of his Law a ſtrange thing, having no underſtanding or perſwaſion of the truth of it, they can have no uſefulneſs of it, as to any of their worſhip, but their fear towards him is taught by the precepts of men, according to which they prefer, and lay the ſtreſs of their Religion, in the lighter matters, yea in the ordinances of men, ſuch as Tonch not, Taſte not, Handle not; neglecting the weighty matters of the Law, as Judgement, Mercy, and Faith. Yea, how is the foundation and head of the corner laid aſide

by

by the chief builders, and teachers that they heap up to themselves?

May not this complaint be taken up, of the generallity of those that profess themselves the Churches of Christ, and are called by his name, and gathered into societies, and pretended order: (Though it may be feared of the greateſt part of them, not by him, not entring by the door, but climbing up, or creeping in some other way into such houses or societies, as the Apostle fore-tells us, such shall do in the latter dayes, as under a form of godlineſs privily deny the power of it, the Groſs of Christ, the Lord that bought them. I say, may not this complaint be taken up of the generality of them.) That take away but their disorder and irregularneſs, and what will be left them of all their Religions, or of all their fear, or worship towards God.

Its to be feared of the greateſt part of them, very little, if any thing, their fear, or worship it self, is little else, but a bundle of confusion and disorder, their very stock, is a Doctrine of vanity and lyes, their root, rottenneſs, and confusion (at leaſt in a great part of it) and what then can be expected in any of the blossomes or branches, as springing from such a root, but disorder and confusion, like as in the Land of Darkneſs, where there is no order, and where their light is as darkneſs, as hath been oft bewailed by this servant of the Lord, concerning many of them among whom he formerly had his converſation. And with whom, and for whose good he still laboured exceedingly, as he had opportunity, notwithstanding the many discouragements he met with from them, but God hath taken him from the evil.

3 If we go yet farther to take a view of the true worshipers, or such as in some measure call on him in truth, or at leaſt are more fundamentally in order then the former. Yet what disorder and confusion hath been found with them? Yea what pollution in their holy things, had they as they have been redeemed from among men, and gathered together unto him, by the powerfull effecacy of his precious blood discovered: Had they even so, in the light, and power of that grace cleaved together in his name, *and sought the Lord after the due order*, they might have prevented this breach; yea had we yet after the judgement was deviſed and framed againſt us, as a punishment and correction of our disorder.

Had we (I say) yet *sought him after the due order* in this thing, and so for the healing and restoring to us this our now deceaſed Brother. While yet there was hope, as the taking him away, was along time evidently enough threatned before finiſhed, to give us opportunity to seek him in due manner while he might have been found,

and intreated by us in that matter. If we would have judged our ſelves, ſurely we ſhould not thus have been judged; had we diligently in the opportunity (which is now paſt for that) prepared our ſelves to the ſearch and conſideration, what is the meaning of the voice in ſuch judgements threatned, and ſearched and tryed our wayes in the true glaſs, and with a true heart, that what is halting might be healed.

And ſo run into his name together, to ſee what we might have ſought for with fervency in ſuch a caſe as this, and on what ground, and in that inſtruction & incouragement ſought it of him, or rather ſought him in it, (with a hearty acknowledgement of the evil of our ways and doings, humbling our ſelves under his mighty hand lifted up) That he would graciouſly teach us what we ſee not, and make us willing to ſee and be aſhamed of, & give up what is diſcovered & reproved, that he would prepare our hearts and cauſe his ear to hear, that we might turn from our iniquities and underſtand his truth, and he might turn from the evil threatned, and not bring it upon us: Surely this judgement might have been prevented; God would have repented him of the evil, even when he had deviſed and prepared it againſt us, as *Jer.* 11. 8. 11. with 1 *Cor.* 11. 30, 31.

For this ſhall every one that is godly, every true worſhipper of God, that worſhip in ſpirit and truth; yea ſuch true worſhippers joyntly, and together ſtanding faſt in one Spirit, with one mind or ſoul, and ſo in perſonal fellowſhip one with another, as they have opportunity, they ſhall ſtrive together in their prayers in a time of finding, even for this, To prepare our hearts to him, that we may not ſtill hide our iniquity under our tongue, or ſet up the Idol of it in our hearts, but heartily acknowledge and confeſs it unto him together, and reſign it up to him that is ready to pardon and heal: And to cauſe his ear to hear, That he may do for us for his Names-ſake, forgiving the iniquity of our ſin.

Surely in the Floods of great Waters they ſhall not come nigh him, The Lord our God would graciouſly have hidden us from the reproach and ſhame of our iniquities, and compaſſed us about with ſongs of deliverance, *Pſalm* 32. 5, 6, 7.

For he meeteth them that rejoyce, and work righteouſneſs, and remember him in his wayes, in thoſe is continuance, and we ſhall be ſaved. But we are all as an unclean thing, and our righteouſneſs is ſo giving glory to him as therein taking ſhame to our ſelves, and hearty confeſſion of our ſins in the confeſſion of his name, and aſcribing righteouſneſs to him, is as filthy raggs; We all do fade as a leaf.

If at any time there be any little ſence off and humbling under his mighty

mighty hand when lifted up, our goodneſs as the morning dew early paſſeth away, yea our iniquities like the Winde hath taken us away.

And there is none that calleth upon his Name, or ſtirreth up himſelf to take hold of him, as we are inſtructed, *Iſaiah* 27. 5, 6. See *chap.* 64. 5 7.

Is not this complaint verified among us (I ſpeak it with ſhame and grief, as my ſelf with my brethren falling under the reproof of it.) That in all our cryings and prayings to God, when this evil was already come upon us, in the ſentence of it, and when as yet the finiſhing of the execution of it might have been prevented, yet we have not hitherto made our prayer unto God, that we might turn from our iniquities and underſtand his truth. Therefore hath the Lord watched for the evil and brought it upon us, for the Lord our God is righteous in all his works which he doth, for we obeyed not his voice, *Daniel* 9. 13, 14. And becauſe we did it not at the firſt, Therefore the Lord our God hath made this breach upon us.

And this leads us unto the particular view of thoſe evils bewailed in the Text, unto which this acknowledgement is here applyed; *We ſought him not after the due order:* That is, they did not this at the firſt, unto which he had now inſtructed and counſelled them. It's here to be noted,

That he directs his councel to the chief of the Fathers of the Prieſts, the ſons of Aaron, and of the Levites, *which whole Tribe were ſeparated from the reſt of the Congregation, and given unto* Aaron, *and to his ſons the Prieſts, to Miniſter unto them, and to keep their charge and the charge of the whole Congregation, to do the ſervice of the Tabernacle, to keep, and bear the Veſſels of the Lord, and to Miniſter to, and with the Prieſts about holy things, and ſo with the Prieſts were devoted unto God, inſtead of all the firſt born of the children of* Iſrael, *Numbers* 3. 1. 13. 45. &c. and *chap.* 18. 1. 7. Hay to the chief of the Fathers of them, he directs his councel; ſignifying that they were eſpecially to keep, and look to the keeping of this charge, ſanctifie your ſelves yee and your brethren, &c. to which alſo agrees 2 *Chron.* 29. *tot.*

The councel he gives, is, To ſanctifie themſelves, they, and their brethren, that they might bring up the Ark of the Lord God of Iſrael *to the place he had prepared for it: For becauſe ye did not this at the firſt, The Lord our God made a breach upon us.*

The evils then for which God made this breach upon them were.

1. That the Prieſts and Levites did not Sanctifie themſelves unto, nor keep their charge, as to bearing the Veſſels of the Lord.

2. That the chief of the Fathers of them, were negligent, or not diligent in their care over the reſt, and looking to the whole charge of their Miniſtry about holy things.

Now that we may apply this to our ſelves, and ſee how far we are guilty of the like evils, as anſwering to theſe, we are to conſider.

1. Who are the holy Prieſthood, and choſen Generation, that are appointed to bear the Veſſels of the Lord, and Miniſter for, and to others, about holy things, now under the Goſpel.

2. What is their charge.

3. How they ſhould be ſanctified to it.

4. What order is to be obſerved in the managing their affairs; and how it anſwers to their order in the management of their tipical affairs under the law.

1. The Prieſt-hood is changed, ſince the riſing of the great High-Prieſt after the order of *Melchizedeck*, even the man Chriſt Jeſus through ſufferings glorified, in the ſame body in which he bore our ſins on the tree. For no man taketh this honour unto himſelf, but he that is called of God as was *Aaron*, ſo alſo Chriſt glorified not himſelf to be made an High-Prieſt, But he that ſaid unto him, Thou art my Son, To day have I begotten thee, he that prepared him a body, he that raiſed him from the Dead, now no more to return to corruption, even the ſame ſaid unto him, Thou art a Prieſt for ever after the order of *Melchizedeck*. Not after the law of a Carnal Commandement, but after the power of an endleſs life; For becauſe this man continueth ever, therefore he hath an unchangeable Prieſthood, therefore the Father hath made him in his own perſon, the Great, and everlaſting Apoſtle, and High-Prieſt of our profeſſion: And therefore alſo hath given unto him, all thoſe who through the power of the Heavenly call, (with which he calleth all in due time) even through the diſcoveries and influences of that life in him, flowing from him, and through him, by which the Father draweth to him, are therein drawn and choſen out of the World, unto obedience (the obedience of faith) and to the ſprinkling of the blood of Jeſus Chriſt.

Theſe the Father hath given to him to be his houſe, an holy Prieſt-hood to him, and ſo in a ſenſe, or after ſome ſort they are partakers with him of his Heavenly calling, to miniſter to, and with him about the holy things of the true ſanctuary which the Lord pitched and not man, to offer up ſpiritual ſacrifices acceptable to God by him, *Heb.* 3. 1. 6. 1 *Pet.* 2, 3, 4, 5, 9, 10. *Joh.* 17. 18. 20. &c. *Rom.* 8. 28. 30.

The

The Miniſtration about holy things for and unto others, is not limitted to men of any one outward degree, order, or dignity in the world not to men wiſe and learned in the wiſdome of this world, which is ſcience falſly ſo called as to theſe things, and comes to nought, nor to men honourable approved of, and of high account with men, no nor to ſuch as are moſt eminently gifted among believers, much leſs to ſuch of them, as have the worldly furniture, approbation, and authority.

But the manifeſtation of the Spirit is given to every one, that by that one Spirit, are baptized into that one body of Chriſt (whether they be *Jews*, or *Gentiles*, bond, or free) to profit others with all, 1 *Corinthians* 12. 7. 11. *Epheſians* 4. 4. 7. 11, 12. 1 *Cor.* 14. 31. 1 *Peter* 4. 10, 11.

They all coming to him as to a living ſtone, That is, coming in the drawing and quickning force of the influences of that life in him, and ſo through the taſte of his graciouſneſs, are as lively ſtones built up in him, a ſpiritual houſe for him to dwell and walk in, and ſo manifeſt himſelf in, and through them, *Hebrews* 3. 6. 2 *Corinthians* 6. 16. 1 *Corinthians* 3. 16, 17. *John* 14. 21. 23. An holy Prieſt-hood, to offer up by him Spiritual ſacrifices of praiſe to God continually, even the fruit of their lips confeſſing to his name, as well as in doing good, and communicating, for with ſuch ſacrifices alſo God is well pleaſed, *Heb.* 13. 15, 16.

A Choſen Generation, a Holy Nation, a Peculiar People, that they ſhould ſhew forth the praiſes of him that called them out of darkneſs into his marvellous light, 1 *Peter* 2. 4, 5. 9, 10. They are the Salt of the earth, the light of the World, ſet, and preſerved in it, to ſhine as lights by holding forth the word of life in it in word and converſation, ſo working out to others their own ſalvation, *Mat.* 5. 13. 16. *Phil.* 2. 12. 16.

Whence *Timothy* is inſtructed to be an example of believers in word and converſation, &c. 1 *Timothy* 4. 12. That they might all, each in their place, and according to their capacity be followers of him, as he was of Chriſt, and ſo together with him of Chriſt and his Apoſtles.

Hence alſo our Saviour in *John* 17. Praying for ſuch peculiar bleſſings as in which the perſons prayed for, might be ſanctified through the truth, to the miniſtration of it and holding it forth to the world, which bleſſings he prayes not for, for the world, that they ſhould be conferred on any man that is yet abiding in the ſtate, condition, and way of the World, ſuch being not appointed of him to this ſervice.

Yet he ſaith, he prayes for thoſe peculiar bleſſings, not onely for

thoſe

those first messengers, whom he sent immediately to that work of the Ministry, as the Father sent him; and to whom he gave the grace of Apostleship for obedience to the faith among all Nations, nor onely to the more eminently gifted believers. But in those prayers, he also prayed for all those, that in after Ages should believe through their word, That they also might be one in this service in a secondary sence, so as receiving it, and their fitness to it, in believing through the Apostles doctrine, That they all might be one, in will and design with the Father and Son and with his Apostle, for carrying on this business, that through him, by meanes of them instrumentally, the World might know and believe that the Father had sent Christ, the Saviour of the World, and loveth those that through his grace believe, as he hath loved him (or with such manner of love in a subordinate sense) *John* 17. 9. 24.

2 The Priesthood being changed, there is therein made of necessity a change also of the law for service, There is verily a disanulling of the commandement going before, for the weakness and unprofitableness of it. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh to God: If perfection were by the *Levitical* Priesthood, under which the people received the law, what farther need was there that another Priest should arise after the order of *Melchizedeck*, &c.

There is therefore a change of the law for service.

1. In respect of the persons unto whom their ministration of, and about holy things is to be extended, and amongst whom to be exercised.

2. In respect of the manner of their work, or service in the charge committed to them, yet in both it's such as answers to those patterns, and tipical resemblances that was in theirs.

1. As to the persons unto whom their ministry is to be extended, and among whom to be exercised. As their charge was to bear, and keep the vessels of the Lord, and to minister about holy things, for, and in the behalf of the whole Congregation of *Israel* after the flesh, To whom was committed the Oracles of God, the knowledge of which as given by the Prophets, was by the Priests lips, to be preserved amongst and unto them, To whom also pertained the Adoption, the Glory, the Covenants, the giving of the law, the service of God, and the promises, *Rom.* 3. 2. and 9. 4.

Even so now, The charge of the holy Priesthood whom the Father hath given unto Christ, to minister unto him, and keep his charge, who is the great Apostle, and High-Priest of our profession, is to bear the vessels of the Lord, and to minister about holy things

things, for, and in the behalfe of, unto, and amongſt all Nations.

Unto the Apoſtles eminently, this charge was committed, to go into all the World, to diſciple the Nations to Chriſt baptizing them in his name, preaching the Goſpel to every creature of all the Nations, ſmall and great, *Jew* and *Gentile*, bond and free, witneſſing repentance and remiſſion of ſins to them, and amongſt them as in his name for them, and that in baptizing them (with their word, or doctrine, and alſo as an outward ſeal to that with water) in his name; and therein teaching them to obſerve as inſtructed, moved, and capacitated, by his preventing Grace through their word, all things that Chriſt had commanded them. To them was committed the grace of Apoſtleſhip for obedience to the faith among all Nations for his name.

And unto all them that believe through their word, in a ſecondary ſenſe is this charge committed, That they ſhould ſhine as lights in the World as they have capacity, and opportunity in their ſeveral places where they are ſet, to keep that commandement without ſpot, until the appearing of our Saviour Jeſus Chriſt; They ought not to account any man common, or unclean, or as left under that outward ſtate of uncleanneſs, which ſometime remained on the *Gentiles*, who are now made nigh by the blood of Chriſt *Act.* 10. 28. *Epheſ.* 2. 13. 17. and 3. 1. 10.

The Servants therefore, as Servants (not as Lords or Worldly Princes by a worldly power, nor by the wrath of man) are to indeavour the gathering them together, as many as they finde, both good and bad, and the bringing them into his houſe, to rejoyce with his People, to eat of his Bread, and drink of the Wine that he hath mingled, *Proverbs* 9. 3, 4, 5. *Matthew* 22. 9, 10. *Romans* 15. 6. 9. *&c.*

2. As to the manner of their ſervice in the charge commited to them whereas the ſervice of the *Levitical* Prieſthood, was exerciſed in the tipes and patters of Heavenly things; and ſo in offering ſuch gifts and ſacrifices, as could never make themſelves, and therefore not the comers perfect as pertaining to the Conſcience, but ſtood onely in meats and drinks, and divers waſhings, and tipical rights and ceremonies impoſed on them, till the time of reformation, they had a Worldly or Earthly Sanctuary, and Veſſels of the Miniſtry committed to their charge: They had an earthly and tipical Ark, and mercy ſeat all patterns, and figures of the true, and in the Ark, the firſt Teſtament which made nothing perfect, but pointed to a better hope in Chriſt, and ſo were Miniſters of the letter, and had

a miniſtration of death, to nurture and lead to life, and peace in him that was to come.

Now the ſervice of the holy Prieſthood is to be exerciſed in the Heavenly things themſelves. That which is committed to their charge, is, the revelation of Grace and Truth, as now come forth in, and by Jeſus Chriſt delivered for our offences, and raiſed again for our juſtification. The diſpenſation of the fulneſs of times, in which al things are gathered together in one, and ſo in which is the revelation of the truth, and body of all thoſe figures, tipes, and ſhadowes in the law, even in Chriſt, that excellent miniſtry, in which God hath bleſſed us with all ſpiritual bleſſings, whereas that committed to them, was but Gods ſpeaking in divers parts. In this ſpeaking by his Son laſt of all, is given unto us, the full and clear revelation of the name of the Father, in the manifeſtation of the truth of all his former Oracles and promiſes to the Fathers, and ſo of his infinite grace and glory therein, and that in the face of Chriſt, in the diſcovery of which his name, The name of the Son is alſo revealed, in which he is manifeſted, as before witneſſed, in Oracles, Tipes, and Propheſies, and as the fulfilling, and body of them all, in what he hath already done, and by means thereof doth, and will do. The Son of God, the Saviour of the World. The Lamb of God that taketh away the ſin of the World, the perfect ſacrifice and offering for ſin, That is, the onely and compleat ranſome and price of redemption for all. The Mediatour between God and men, the High-Prieſt over the houſe of God, yea the onely He, in whom it hath pleaſed the Father, that all fulneſs ſhould dwell, even the fulneſs of the God-head bodily, and in whoſe blood the whole New Teſtament of precious promiſes, both for this life, and that to come is ſealed, that alſo the performance of them may be given forth in due time with him.

And this revelation of the Son, and ſo of the Father in him, is given us in the full evidence and demonſtration of the Spirit, with plainneſs and power, in which alſo the name of the Holy Spirit, the Spirit of Truth, is revealed in his full and glorious teſtimony of Chriſt, and ſo of the Father in him immediately given, and in his powerful preſence, and working with it unto all things pertaining to life and godlineſs to the end of the World, as was before propheſied of that powring forth of him from on high.

And ſo they are Miniſters of the New Teſtament, not of the letter, but of the Spirit; being in this diſpenſation bleſſed with all Spiritual Bleſſings, and that not in earthly or tipical, but in Heavenly things, even in Chriſt, in whom all Spiritual bleſſings, the truth and body of all figures and tipes are treaſured up for us, and in the

the revelation of him brought to us, and in this Miniſtry committed to the Holy Prieſthood, That they ſhould offer up ſpiritual Sacrifices of prayer and praiſe to God continually, and confeſſion of his name by Jeſus Chriſt, as comed in the fleſh, and ſo that they ſhould Miniſter in the Heavenly things themſelves, and not in Tipes, Figures, or Patterns, as the *Levitical* Prieſthood, but in, and about the true Sanctuary, Mercy-Seat, Altar, Sacrifice, &c. as the truth and body of all, is met and found in him.

So then, the bearing, and keeping the charge of the Veſſels of the Lord, that is now, the work, or ſervice of the Holy Prieſthood under the Goſpel, and was reſembled by the Prieſts, and Levites bearing, and keeping the charge of the Ark, of the Sanctuary, and of all the Veſſels of the Miniſtry; may be thus expreſſed.

1. Their great buſineſs, and the ſum of all, is to keep and to bear, even to bear upon them, and hold forth. The truth of God, as it is now come forth and manifeſted in the perſonal body of Jeſus Chriſt, which the Father prepared for him in our nature, that he might do his will for us, and in which he bore our ſins on the Tree, and in which being raiſed from the dead, he is entred into his glory for us, which is ſuch, as in which it hath pleaſed the Father that all fulneſs ſhould dwell in him, even the fulneſs of the God-head bodily, That by him our faith and hope might be in God. They are to hold faſt, and hold forth to others, this acknowledgement or profeſſion of their faith, in which thoſe things, which the Prophets ſaid ſhould come to paſs, That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light to the People, and to the Gentiles, is declared to be even ſo fulfilled, and come forth in that one offering of his perſonal body once for all. And ſo in him the truth, and body of all the tipes and ſhadowes of the law.

Whence the houſe of God, which is the Church of the living God, as now it is ſince the appearing of Chriſt, the Church of the man Chriſt raiſed from the dead, who was dead, but is alive for evermore, and ſtandeth in the name and majeſty of God his Father to feed, and rule.

I ſay his ſpiritual houſe, his holy Prieſthood, is (according to the general acception of that, 1 *Timothy* 3. 15.) ſaid to be, The Pillar and ground of truth, even of the manifeſtation of the truth, and righteouſneſs of God in all his former Oracles, and promiſes given to the Fathers, and in all the grace and good things tipified, and witneſſed in the law and Prophets, as now come forth in Chriſt raiſed from the Dead, and treaſured up in his perſonal body for us.

And though that Scripture may have another acception, ſuch as

in which that clause, the pillar and ground of truth, is attributed to the living God that stands before it, and indeed He, even God in Christ, and so the man Christ Jesus in the name and majesty of God, he is not onely the truth but in the most full and absolute sense, the pillar and ground of it, yet that understanding, though taken in here, destroyes not the sence fore-mentioned, in which also His Church from him, and as in conjunction with him, the Head is signified to be in a subordinate sense the pillar and ground of truth: And happily the words may be so left, that we may take in the sense of both acceptions together.

We shall briefly speak to it in the sence we have mentioned, according to the usual acceptation, as that also may stand and agree with the other.

The truth of which in any sence, The Church of the living God, is the Pillar and Ground, is (as before hinted) Jesus Christ himself as raised from the Dead in that Body in which he was delivered for our offences. And so the infinite fountain, and treasury of grace, and truth in him as so considered answering to all the former Oracles, propheſies, and tipes; as that is manifested or brought to light by the Gospell, as now spoken forth by Jesus Christ in these last dayes, which Gospel of our Salvation, as so come forth, is therefore eminently (and as distinguished from former dispensations, even from Gods speaking in the Law, and by the Prophets) called the truth, The word of Truth, *Ephesians* 1. 13. *James* 1. 18. 2 *Corinthians* 4. 1. 4. *with* chap. 3. *Not because this speaking of God by Jesus Christ is more true then any of his former speakings in the Law, or by the Prophets, that cannot be, for, as his righteousness is everlasting, so his whole Law, or Doctrine is the truth, The righteousness of his testimonies is everlasting; his word true from the beginning, and every one of his righteous judgements for ever: They are all infinite in truth and faithfulness like himselfe, so that no one of them can be more true,* Psalm 119. 140. 142. 144. 160. *with* Psalm 12. 6, 7. *and* Proverbs 22. 20, 21. Eccles. 12. 10. Psalm 19. 7, 8, 9. *But because in this speaking of God by his Son in these last dayes, The truth of all those former speakings is manifested, the infinite truth, faithfulness, and righteousness of God, in every one of those Oracles, Propheſies, and Typical witnesses of things to come, is in this dispensation manifested, revealed, and brought to light, God did give us his purpose and grace in Christ, for saving and calling with an holy calling, even from the beginning of the World in those oracles and witnesses of Christ in the Law and Prophets, but he hath now manifested his righteousness in it, by the appearing of Jesus Christ, who hath abolished death,*

death, and brought life, and immortalty to light through the Gospel: See 2 Tim. 1. 9, 10, 11. *with* Tit. 1. 1. 3. Rom. 1. 16, 17. *and* 3. 21. 2 Cor. 4. 1. 3.

In Jesus Christ as thus manifested, and so in this speaking of God by him is revealed, the truth and righteousness of God, in that first Oracle: The Seed of the Woman, shall bruise the Head of the Serpent. *For, for this purpose was that Son of God manifested, that he might destroy the Works of the Devil.*

And therefore forasmuch as the children (of men) are partakers of flesh and blood, weakness, and mortallity as the fruit of sin that brought death; he likewise took part of the same, in that one body, which the Father prepared for him, made of a Woman, made under the Law, in which he was made subject to all our infirmities that came on us by sin, and so in the similitude of sinful flesh, yet without sin, and had all our iniquities that the Law charged upon us, as we fell under it through the first departure of our nature from God, even the guilt of that offence of one, and of all our natural filthiness, as thence naturally and necessarily derived to us; imputed to him and caused to meet together upon him, that through death, he might in the vertue of his suffering the judgement of this World, and in the power of his resurrection, destroy him that had the power of death, that is, the Devil, and deliver them who through fear of death were all their life-time subject to bondage, &c. And he hath made Peace, and Atonement for our sins by his blood, and so by himself purged them away from before the Father, and is set down on his Right Hand, with his stripes we were healed, Christ hath redeemed us from the curse of the Law, under which we must have been utterly banished, and cast out from God, and so necessarily left under the power of Satan, he hath obtained a release and discharge of those transgressions, and so of that judgement of this World unto himself, by his bearing that judgement, in being made a curse for us; And so, that all judgement is committed unto him over man-kinde, that through him they might be saved; and therein the Prince of this World is judged, and cast out of his principallity over man, the power of death taken from him, and all men delivered over into the Kingdome power, and government of God by Christ, that in and through him the grace of God might bring salvation to them, 1 *John* 3. 8. *Hebr.* 2. 14, 15. *Gal.* 4. 4. 2 *Cor.* 5. 19. with *Isa.* 53. 6. *Gal.* 3. 13. *John* 12. 31, 32. and 5. 22. 27. *Acts* 5. 31. *John* 3. 17.

In him as thus manifested, God hath performed and brought forth his truth and righteousness in that great promise made to the Fathers, That in Abrahams *seed (speaking not of his seeds, as of many, but of his seed as of one, which*

is Christ, Gen. 22. 18. Gal. 3. 16.) *All the nations of the earth should be blessed.*

In him the great blessing of life from the Dead, eternal life, the restoring of our nature into the image and glory of God, and therein into glorious capacity and liberty to the immediate knowledg of and fellowship with God, far exceeding the glory in & unto which we were at first created in the first publick person and which we lost by sin. This being that glory, which the onely Begotten Son of God had with the Father, before the World was, which he hath now through sufferings obtained, to be glorified with, and to possess for ever in that body prepared for him in our Nature, in which he was crucified for us, That he might now appear in the presence of God in Heaven it selfe for us, while we cannot appear for our selves, or in our own persons, that through him the grace of God may bring salvation to us, and that we comming in his drawings by him, may be made accepted, and made the righteousness of God in him, and in due time actually made partakers of that glory he now poſſeth for us, together with him. And herein all blessings pertaining to life and godliness, as the forgiveness of all our sins, the healing of all our diseases while it is to day; vertue, force, or efficacy with the Father, and so power in the name of the Father for the daily taking away those sins of the world, that are now imputed to the people, which make lyable to condemnation on a new account, & deserve the wrath to come, and this by meanes of that death, which was for the redemption of the transgressions under the first Testament, and so all gifts for men, even for the rebellious also, that the Lord God might dwell among them, as the fruit of the travel of his soul are prepared, and treasured up in Christ for them all, in that God hath raised him from the dead, and given him glory, that our faith and hope might be in God.

And so all these things given with him, brought to light, in the testimony of Christ raised from the dead, in whose name repentance and remission of sins is preached unto, and among all Nations that it might be received in and through him, and in the receiving of him, even in the believing on his name, unto which also his Gospel is his arm, or power sent forth, 1 *John* 5. 11, 12. *Col* 1. 14, 15, 19. and 2. 2, 9. with *John* 17. 4, 5. 1 *Peter* 1. 21. *Hebrews* 1. 3. and 9. 24. 1 *Joh.* 1. 1, 2. *Hebr.* 7. 23. 25. &c. 2 *Cor.* 5. 21. *Joh.* 14. 3. *Rom.* 8. 17, 18. *Phil* 3. 3 9, 10. 21.

In him is manifested the righteousness of God in that promise, and Oath unto David, *That of the fruit of his Loynes according to the Flesh, God would raise up Christ to sit on his Throne. In that God hath made that Jesus of the seed of* David *after the Flesh, both Lord and Christ, and set him on his Holy Hill, on his Right Hand, in that Glory of his Father, in which also he shall gloriously appear in due time, to take to him his great power and reign, till all enemies be subdued, and then deliver up the Kingdome*

to

to God his Father. He is already raised and entered into his glooy, and shall no more return to corruption.

And as so raised and exalted with the Right Hand of Power, is called the sure mercies of David *in whom God hath manifested his truth to* David, *and that he will not lye unto* David, *or fail him of a man to sit on his Throne for ever,* Acts 2. 25, 36. and 13. 32. 37. *compared with* 2 Sam. 7. 12. 16. 1 Kings 2. 4. *and* 8. 25. *with* 2 Sam. 23.5. Psal. 89. 19.37. *and* 132. 11. Isa. 55. 3, 4. 6.

In him likewise is the body and truth of those manifold figures, tipes, and shadowes under the law, as to instance in some few: He in that body raised from the Dead, is the true Temple and Sanctuary, which the Lord hath pitched, and not Man, *John* 2. 19. 22. *Hebrews* 9. 11. 2 *Cor.* 5. 1. In whom the fulness of the God-head dwells bodily, that so of his fulness we may receive, *Col.* 2. 9. *John* 1. 16. As also the Great Apostle, and High-Priest of our Profession, and so the Minister of the holy things, of that true Tabernacle of his own body, *Heb.* 1. 2.

And in comming into him, others are made of the Spiritual House and holy Priesthood (as before is shewed.) He is the body, and truth of all signified in those tipical offerings of the Lord, made by fire, yea of all those Sacrifices, Atonements, and Offerings for sin, in that offering of his own body once for all in which the Father hath smelt a savour of rest for ever, and which he ever lives to present, and now to appear in, in the presence of God for us.

He is the true Ark, and treasury of all Grace and Truth, for the Law came by *Moses*, discovering sin, witnessing and leading to the better hope in Christ, and this whole Testament was kept in the Ark, with divers other things.

But grace and truth in the forgiveness of sins, charged by the Law, and the fulfilling all the Tipes and shadowes of it, came by Jesus Christ, and is now manifested, as kept and treasured up in him, in whom are hid all the Treasures of Wisdome and Knowledge, that with him they may be given and opened to us; and so he is the true mercy seat, answering to the tipical one *which covered the Ark of the Testament that charged with sin and concluded under curse,* and whence also the oracle came forth; He is the propitiation or covering, the atonement, and reconciliation for our sins, and not for our sins onely; but also for the sins of the whole World: He is our peace, and being so is also the way by and through which God is gracious, and speaks graciously to men, yea the Oracle by whom he hath spoken, and through which he speaketh to us in these last dayes. Yea in him the Oyl for anointing to service, and light for directing in all our worship, even in the man Christ Jesus, and so brought to us in the re-

velation of him, in the Doctrine of God our Saviour, in which dispensation of the fulnes of times, God hath gathered together all things in one, even in Christ, and so given us the manifestation of the truth of all those former Oracles, Prophesies, Tipes, and Shadowes, in the testimony of Jesus of the seed of *David* after the flesh, delivered for our offences, and raised again for our justification.

Of this truth of all former witnesses and shadowes, and so of the righteousnes of God in them, as now come forth in Christ, the Church may be said to be the Pillar and ground; not so as to uphold, or support the truth in a proper sense. To be put to that charge, and hard service is proper to the makers, and worshippers of Idols, the imagined Deities, and Rocks of mens chusing, which indeed are no Gods, but vanity and lyes, and therefore cannot bear up, support, or save them that look to them, nor can they stand by themselves; but must be born up, and maintained by them that make and worship them. And prove so heavy a burthen to the weary beast, that they are not able to support, maintain, defend, and save them, Isa. 46. 1, 2. 5. 7. Jer. 10. 5. &c.

But the portion of *Israel* is not like them, for he is the former of all things. The truth of God in Christ, as now raised from the dead, is the begetter, maintainer, and upholder of his Church, *Isa.* 46. 3, 4. *Jeremiah* 10. 10. &c. with *James* 1. 18. 1 *Timothy* 4. 10. In the Lord they have righteousnes and strength, *Isaiah* 45. 20. 25.

But their work, to which also they are begotten, and strengthned of him is so to keep, retain, and bear upon them, the writing of this manifestation of the truth of God, in the tidings and patterns of it, so fair and without spot, that others may see and read it in their word and conversation, and so instrumentally also through him that worketh in them mightily, to maintain and defend it in the World. To watch in all things, to keep the commandement delivered to them without spot unrebukable, &c. That the truth of the Gospel may continue with others. So *Paul* was a chosen Vessel to Christ, to bear his name before the *Gentiles*, and Kings, and the children of *Israel*, to keep the Faith, and that the truth of the Gospel might continue with others. *Acts* 9. 15. 2 *Timothy* 4 7. *Gal.* 2. 5. And so he instructs *Timothy* to watch in all things, to the keeping this charge, 1 *Tim.* 6. 12, 13, 14. and 2 *Tim* 4. 5. And all believers so to shine as lights in the World, as a City set on a Hill, as a Candle on a Candle-stick, holding forth the word of life in word and conversation, That it may be seen and read of all men, *Matthew* 5. 14, 15, 16. *Philippians* 2. 15, 16.

And as in old time a pillar was used for a witnes & remembrance of

of Gods gracious appearances, *Gen.* 28. 11. 18. 22. and 35. 11. 14, 15. As alſo for a witneſs of peace and reconciliation, *Gen.* 31. 45. 51, 52. And for a manifeſtation of Gods preſence with a people, and for a guide to them, *Exodus* 13. 21, 22. And as the law was appointed to be written on ſeveral pillars, as on the Poſts of their houſe, and on their Gates, *Deut.* 6. 9. and 11. 20.

So this Houſe of God, which is the Church of the living God, is the pillar appointed of God, to bear up and keep in remembrance, even to the view of others, the glorious grace of the firſt appearance of Chriſt, even till his comming again, and to keep and bear upon them the witneſs or manifeſtation of that peace, or reconciliation with God for men, which he hath made, and is become through his blood, & while ſo continued & preſerved among a people, they are a witneſs of his mercitul preſence with them, his nighneſs and waiting that he may be gracious to them, 2 *Cor.* 5. 18 20. with *chap.* 6. 1, 2. *Iſaiah* 55. 5, 6. and 50. 1, 2. and 30. 18. 20, 21. And ſet and preſerved for a light, and guide to be obſerved and followed, *Matthew* 5. 13, 14. *Hebrews* 1. 3. 7, 8. *Phil.* 2. 15, 16.

And to that purpoſe to bear upon them, and lift up to the ſight and view of others, and ſo to hold forth to them that all men may ſee, The manifeſtation of the truth of God, in all his former Oracles, and witneſſes in the tipes, and ſhadowes of the law; as now come forth in the perſonal body of Chriſt raiſed from the dead; whoſe name they are ſo to bear, as they may therein ſhew the end of the law in him, and ſo the body of all the former ſhadowes, and truth ſignified in them, and ſo him the fountain of all grace and truth, the treaſury of all Wiſdome and Knowledge, &c. (as before is ſhewed.) And this Houſe of God, the Holy Nation, are alſo in many ſocieties, as they are in ſeveral places, and ſo many pillars. And ſo may be included in the ſenſe of thoſe ſeven pillars, Wiſdome hath hewen out, *Proverbs* 9. 1. Thoſe Gates and Poſtes of his Doors. (Anſwering to *Deut.* 6. 9. and 11. 20.) At which whoſo watcheth dayly, and waiteth, hearing him there, is bleſſed, *Proverbs* 8. 34. (See what is ſaid of the manifold uſe of pillars, and the alluſion to them in this buſineſs in the explicit declaration of the teſtimony of Chriſt, by *Thomas Moor* ſenior, *Pages* 287. 290.)

And ſo they are the ground or Tables on which its written, (in ſome ſenſe anſwering to that, *Habbacuk* 2. 2.) That others may read it, as the *Corinths* were the Apoſtles Epiſtle, foraſmuch as they were manifeſtly declared to be the Epiſtle of Chriſt, the ground on which the minde and things of Chriſt are ſo written by the ſpirit of the living God, evidencing, and writing them in and through the Apoſtles Doctrine, on the Tables of their hearts and fellowſhips,

that receive and abide in it, that it may be seen, and read of all men in their word and conversation, in both which they are set to shine as lights in the World, by retaining in them and bearing upon them that others may see, and so holding forth the word of life, even of Christ raised from the dead, in a fair writing and faithful discovery of the tidings, and patterns of it, That others may behold all goodness and truth in it, and so also in a subordinate sense instrumentally keeping, maintaining, and defending it, and the goodness and truth of it amongst themselves, and to the World against all adversaries, striving together for the faith of the Gospel, *Philipians* 1. 27.

And so their work is, with that word of righteousness, The great things of his law, as now come forth by Christ, which are the main things to be kept, looked to, striven for, and held forth by them in their whole Ministry for, and unto all things. I say, with that to instruct, reprove, exhort, comfort, *&c.* 2 *Tim.* 4. 2. *Tit.* 3. 11. 15.

And as in all this, they are instruments, or vessels, through whom he carryes the seed of his word, and so conveyes his heavenly treasure to the hearts of others, so their work instrumentally and through him is said to be, to speak to the heart, to be Ministers of Spirit, to open the blinde eyes, and turn men from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins and inheritance with them that are sanctified by faith that is in Christ; yea they are a sweet savour unto God in them that are saved, and in them that perish, to the one, they are the savour of death unto death, and to the other the savour of life unto life, *Isa.* 35. 3, 4. and 40. 1, 2. 2 *Cor.* 2. 14. 17. and 3. *tot.* and 4. 1, 2. *Acts* 26. 18. And to this purpose.

2. To them is committed the keeping and charge of holy and devoted things.

1. *Of Gods Ordinances of Divine Worship, that are appointed for bearing and shewing forth the Lords Body that was broken for us, and through sufferings is entered into his glory, and so for witnessing repentance and remission of sins in his name, unto, and among the Nations; as the Preaching of the Cross, and therein, the shewing the things of Christ out of the Scriptures in the exercise of those gifts of prophesie, or teaching, as every man hath received the gift, this work is committed to them, even to the whole body of the Saints, each to serve in it according to his severall ability, and therefore the gifts to fit for it, onely given unto them, and distributed among them, according to his pleasure*, Ephesians 4. 7. 11, 12.

And so the other Ordinances, in which the same things are to be shewed,

shewed, and holden forth in the Church and to the World. The management of those affaires, the teaching the Nations to observe, and how to observe with them what was given to the Apostles in commandement, that so they, the Gentiles may rejoyce with his people, these things are committed and given in charge unto them. But to the wicked, or unreconciled persons that are not reconciled to God by Jesus Christ, and so have not that word of reconciliation, (*viz.*) That God was in Christ reconciling the World to himself, &c. And the love of Christ thence constraining to perswade men with it; To them God saith, What hast thou to do to take my covenant in thy mouth, that hatest to be reformed by my law? His Saints are to be gathered together to him, to keep, and look to this charge, even those that have made, or entered into covenant with him by the Sacrifice of his Son, *Psalm* 50. 1, 2. 5, 6. 14, 15. 2 *Cor.* 5. 14. 20.

2. *Of persons that are given unto the Church in his name, or also called to be holy and devoted first to the Lord, and then to them according to the will of God. It is contained in their charge, not onely to call others to Christ, and into his house, and to receive those that come, as Christ received them to the glory of God: Yea even to receive children in his name, such as are brought by others, under whose tuition they are, as given from above not onely to their parents, but also to the Church of Christ in his name, as the price of his blood, and part of his Kingdome and charge, and so committed to them, as part of their charge, for no man can receive any thing in his name, except it be so given them from above, therefore the instruction to the servants to receive them in his name, in their ministration, implyes their being so given unto them: But therefore also, it is contained in their charge, or service, to take the care and over-sight of such, as so come, or are brought to them in his name, or by Gods providence, le't, and committed to their care and charge, That they may be trained up, and educated in the nurture and School of Christ, as means and capacity thereto is afforded, whence children given by Gods gracious providence, to any of the Church, are said to be holy,* Mark 9. 36, 37. *and* 10. 13, 14. *with* John 3. 27. 1 Cor. 7. 14.

Yea they are in especial manner to watch for the soules of such, and adhere or listen to the Apostles Doctrine with them, as being set as Watch-men, and guides) according to their fitness and ability given them of God) over such in the Word of the Lord, and as those that must give an account, that they may do it with joy and not with griet, *Ezekiel* 33. 7. *Hebrews* 13. 7. 17. For all such are in a sense devoted vessels committed to their charge, to be so cared for, born, and watched over by them.

And so likewise more especially, and as to the promoting of the

fore-mentioned ends also, to take heed to themselves and to the Doctrine, that they continue therein, that in so doing, they may save themselves and others. To keep themselves, and so one another in the love of Christ, unspotted from the world, as Temples of the Holy Ghost, vessels devoted to holy use, building up themselves in their most holy faith, praying in the Holy Ghost, looking for the mercy of God unto eternal life, *Jude* 20. 21. 1 *Tim.* 4. 16. 1 *Cor.* 3. 16, 17. and 6. 13. 20.

And this brings us into the next consideration.

3. How they ought to sanctifie themselves, or be sanctified unto, and in this service.

1. There is a precious Sanctification, necessary to fit them to this service answering to that separation and consecration of themselves to the Lord, which was in that whole Tribe of *Levy*, gathering themselves unto *Moses*, to obey the word of the Lord and keep his covenant, in which he said unto his Father and Mother, I have not seen them, neither did he acknowledge his brethren, nor knew his own children, of which we read, *Exodus* 32. 26. 29. *Deuteronomy* 33. 9. Upon which they were blessed with that blessing! They shall teach *Jacob* thy judgements, and *Israel* thy law; They shall put incence before thee, and whole burnt Sacrifice upon thine Altar, *Deuteronomy* 33. 10.

As likewise answering to that separating, or setting them apart unto the Lord, and for his peculiar use and service, in which the Lord separated that whole Tribe from the rest of their brethren, and took them to himself, as a devoted thing, instead of all the first-born of the children of *Israel* to be his, and to draw near to him, to bear the Ark of the covenant of the Lord, and to do the service of the Tabernacle of the Congregation, and to minister unto him, and to bless in his name, of which we read, *Numbers* 1. 49, 50. and 3. 6. &c. with *chap.* 4. and 18. 2. 6. with *chap.* 19. 9, 10. *Deuteronomy* 10. 8.

It is such as also answers to that tipical Sanctification, and in the flesh by tipical washings, sacrifices, and anointings, wherewith *Aaron* and his Sons were sanctified, and consecrated from the rest of their brethren unto the Priests office. Of which we read *Exodus* 28. and 29. with *Leviticus* 8. *tot.* And that also with which the whole Tribe of *Levy* were sanctified, and consecrated from the rest of the children of *Israel*: Of which we read *Numbers* 8. 5, 6. 22.

The sanctification of and in the truth answerably necessary to go before, to consecrate and fit persons to this ministry in the manifestation of the truth is the same by or through which they are made of his Spiritual House, and Holy Priest-hood, 1 *Peter* 2. 4, 5. And

5. And may be thus expreſſed.

1. As to the meanes by which it is effected. Its the Sanctification of the Spirit, 2 *Theſſ.* 2. 13. 1 *Peter* 1. 2. Even of that eternal Spirit of God, by which Jeſus Chriſt in our nature of the ſeed of *David* after the fleſh, was raiſed from the dead, and through which he offered himſelf without ſpot to God, *Romans* 1. 3. *Hebr.* 9. 14.

As the ſame being now infinitely, and immeaſurably given to, put, and cauſed to reſt upon him in that ſpotleſs body in which he bore our ſins on the Tree, is now by him poured forth from on high, in and with the Teſtimony of himſelf, the man Chriſt Jeſus, as through ſufferings entered into his glory, the office of which Spirit as ſo ſent forth is to bear witneſs of the truth in Chriſt Jeſus, even of the true water, or waſhing of regeneration, cleanſing and ſeparation, and of the true blood of ſprinkling, with which through faith in it, the heart may be ſprinkled from an evil Conſcience, and the whole man in all his powers, motions, and actings waſhed; and ſo perſons purified a peculiar people to him zealous of good works: See *Heb.* 9. 12. 14. and 10. 19. 22. *Tit.* 3. 3. 4, 5, 6. It is ſuch a ſanctificaion and conſecration, as is effected through the righteouſneſs of God our Saviour, as now come forth and manifeſted in Chriſt crucified as already evidenced by the ſpirit with which he is anointed in the ſame body, in which he bore our ſins on the Tree, and ſo brought to light through the Goſpel, his arme to ſave and ſanctifie. In and through which glorious Goſpel the holy Spirit takes of the things of Chriſt, the things that he hath done and finiſhed in his own body on the earth, and the things by vertue thereof treaſured up in the ſame body for us in the name of the Father, and in ſhewing them glorifies him, renders him precious, comely and excellent, for the compleat ſanctifying us, and making us perfect to every good word and work; therein ſhewing him to be that perfect and compleat righteouſneſs, in which we being found through faith in it, ſhall be made acceptable to God, and meet to ſtand before him, to offer up Spiritual Sacrifices, acceptable to God by Chriſt, and ſo ſhall be profitable to men, being filled and cloathed with the fruites of that righteouſneſs to the praiſe of his grace. And ſo the fountain of that Water of Gods grace and Spirit, and ſo the teſtimony of him that anointing, by the pouring out and ſhedding abroad of which we in receiving and attending to it, ſhall be waſhed, inlightned, healed, ſtrengthned, and made meet for ſervice. Yea that one offering by which all our Sacrifices, brought and offered by him, ſhall be made acceptable and to his praiſe.

Its not any other Sanctification, Separation, or conſecration,

that makes meet for this inheritance of the Holy Priesthood, or of the Saints in light not the outward and tipical sanctification, that was but to a tipical service in the flesh, and in the letter. Nor any such, as may be by the works of the law. Nor any such redeeming from any part of the vain conversation as may be effected by corruptable things, as silver and gold, or by any other Wisdom, Strength, or Motions, onely in the Lord, in whom they have righteousnes & strength. *In the Lord shall all the seed of* Israel *be justified, and shall glory.*

2. As to the nature of the work, or effecacy of this one Spirit through the Gospel on the subject, needfull to go before to make meet for this service and inheritance of the Saints. It is such, as in which through the righteousnes of God our Saviour, they are made partakers of like precious faith, with the Apostles, through this sanctification of the Spirit fore-mentioned, they are chosen out of the way and condition of the World, (that lyes in ignorance of God, in Christ, and enmity to him, and so under the power of the Wicked one) unto obedience the obedience of faith, so to understand and know him that is true, that therein the soul is brought into him, and united with him by faith, 1 *Peter.* 1. 2. 2 *Peter* 1. 1. with 1 *John* 5. 19, 20. They are begotten by the word of truth, to such an unfeined belief of the truth, as now come forth in Christ, as in which its believed and received, not in vain but to purpose, even to the same purpose, to which it is discovered and given to them (*viz*) to the saving of the soul, bringing it out of the World, and worldly wayes of seeking rest, righteousnes, wisdome, strength, &c. into Christ for all; such as in which they are redeemed from among men, and from their vain conversation received by tradition from them, and so washed in the Spirit of their minde from the errours and pollutions of the World, in which men are vainly seeking rest, peace, wisdome, righteousnes, &c. where it is not; unto God in Christ to seek all in him by an exercise of faith in him in what he hath done, and is become for them in his own body, and in the hope set before them in him. Such it is, as in which their minds or souls are purified to unfeigned love, of God, of Men, & brethren, in obeying the truth. They are principled with those principles of truth, that naturally lead so to trust in him, and seek all in him, and so to love, that they may thenceforth walk in that newnes of life. They are so baptized into Christ, euen into his death, that as to the Spirit of their minde, they are subdued and made willing to put on Christ for all, and be devoted to him; and to that purpose for the excellency of the knowledge of him, to let go all other excellencies as loss, and dung, that they may win him, and be found in him, yea herein to hate Father, Mother, Brethren, Sisters, Wife, and Children; yea

and

and their own life alſo for his ſake, and in compariſon of him, for they have obeyed his word and kept his covenant. (Anſwerable to that *Exodus* 32. 6. 29. *Deut* 32. 9.) 1 *Cor.* 15. 1, 2. with 2 *Cor.* 6. 1. *Hebr.* 10. 39. 1 *Peter* 1. 18 22. and 2 *Peter* 1. 4. and 2. 18. 20. *Romans* 6. 3 4. *Gal.* 3. 26, 27. *James* 1. 18. *Luke* 14. 26, 27. 33. *Phil.* 3. 3. 10. 2 *Tim.* 1. 5, 6. with 1 *Tim.* 1. 5.

There may be among them many feighned, or halting believers, That have yet believed but in vain, ſtill halting between two opinions, or have not yet crucified the fleſh with its affections and luſts as to be renewed and purified in the Spirit of their minde from double-mindedneſs, to have the heart fixed, to ſeek reſt, wiſdome, righteouſneſs, and ſtrength alone in him, by an exerciſe of faith in him; yea there may be many dawdlers and attenders, who though in ſome good degree of ſimplicity waiting, yet are not ſo of them, of his Spiritual houſe and holy Prieſthood, ~~and he that heareth ſpeak conſtantly, Proverbs 21. 28.~~ Yet let all that hear ſay come, *Revelations* 22. 17. *And he y^t heareth ſpeaketh conſtantly. Pro.* 21. 28.

3. As to the ſeal and confirmation of the truth of this waſhing effecacy of the Spirit through the Goſpel, making meet for this inheritance it is ſuch, as in which they are ſealed with the holy Spirit of promiſe, even the ſame which is the earneſt of the Apoſtles inheritance until the redemption of the purchaſed poſſeſſion, by which ſealing they are marked out, and approved by God, as unto the day of redemption, ſo alſo as a peculiar people unto this ſervice, *Epheſ.* 1. 13, 14. and 4. 30.

By this manifeſting himſelfe unto them, powring out abundantly of the Spirit of his Son into their hearts, making known his words and ſo teaching and leading into the Spiritual injoyment and uſefulneſs of the truth, making Chriſt unto them all that, which by the power of his word, they are inſtructed and led to ſeek for in him, even wiſdome, righteouſneſs, ſanctification, and redemption, and ſo filling them with peace and joy through the power of the Holy Ghoſt, in the belief of the truth, quickning them to a lively hope by the reſurrection of Chriſt.

Giving them acceſs with boldneſs and confidence in him, ſtrengthning them to cry *Abba* Father, by that Spirit of his Son, opening the teſtimony of his Son, believed and ſo ſpiritually ſprinkling the blood of Chriſt, and ſhedding abroad his love therethrough in their hearts, making it uſefull and powerfull to all thoſe ends and purpoſes.

Alſo inriching them with ſome uſefull underſtanding, and gifts for the profit of others, even as the teſtimony of Chriſt is confirmed in them ſo anointing and fitting them for miniſtring to him, and in his name, that through them others may be ſaved, turned from darkneſs to light, and from the power of Satan to God, that in turning they alſo may receive forgive-

neſs

neſs of ſins, and inheritance with them that are ſanctified by faith that is in Chriſt, John 14. 21. 23. *and* 17. 20. 23. 1 Cor. 1. 30, 31. Rom. 5. 1. 11. *and* 15. 13, 14. 1 Peter 1. 3. Epheſ. 3 12. Romans 8. 15. Galatians 4. 6. 1 Corinthians 1. 5. *and* 12. 4, 5, 6, 7. Acts 26. 17, 18.

A man may ſay he hath faith in Chriſt, and ſo fellowſhip with the light, and in ſo ſaying lye, and deceive himſelf, but it indeed he have, it will be manifeſted by theſe works and fruits of it. If any man love God, the ſame is known of him, 1 *Cor.* 8. 2. with *John* 14. 21. 23.

And as in any meaſure ſo ſealed, ſo far forth are they approved, and as it were ſet apart by God to peculiar ſervice in the Goſpel: And to be called forth and approved by their brethren.

Such therefore *Jude* inſtructs and incourageth to contend earneſtly for the faith of the common ſalvation in Chriſt, as once delivered to the Saints, to be kept, held faſt, and held forth by them. Such I ſay as were ſanctified by God the Father. (Namely with this ſanctification of the Spirit, which is the way fore-known and approved by him from the beginning, for ſanctifying perſons unto himſelf by Chriſt, in theſe laſt Ages ſo ſanctified, unto obedience, and ſprinkling of the blood of Jeſus) preſerved ſometime, and ſo found ſtedfaſt in Chriſt, and called, approved, fitted, and ſo appointed to ſuch peculiar ſervice in the Goſpel, as alſo to ſuch ſuffering for his ſake, as might be occaſioned by ſuch ſervice, *Jude* 1. 3. with 1 *Peter* 1. 2, 3.

2. There is a dayly ſanctification of themſelves (in the light and ſtrength of the Lord that ſanctifies them) in, and unto this ſervice, neceſſary to render them acceptable and profitable therein, anſwering to that dayly, and continuall tipical ſanctification, from tipical uncleanneſs, wherewith the *Levitical* order and Prieſthood, were to ſanctifie themſelves and be ſanctified to their ſervice; in which they were to ſanctifie themſelves and be ſanctified, cleanſed, and ſeparated, from thoſe things in themſelves in their own bodyes their marriages and works, which according to the law did but tipically defile and render unclean. And alſo to be ſeperate from, ſo as not to have to do with or touch any thing or perſon, declared unclean by the law. As we read *Leviticus* 21. and 22. with other Scriptures.

So here in the ſanctification of the Spirit having theſe great and precious promiſes, That the Lord will dwell in them, by his word, and Spirit in it, even to ſanctifie them. (According to thoſe many Scriptures, I the Lord do Sanctifie you, *Exodus* 31. 13. *Leviticus* 20. 7, 8. and 21. 8. 15. 23. and 22. 9. 16. *Ezekiel* 20. 12. *&c.*) And will

will alſo walke in them, to manifeſt the ſavour of his knowledge by them. They are in the light, and ſtrength of the Lord, in whom they are what they are, as ſuch a Houſe, and Prieſthood, to cleanſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe, ſo as in the feare of the Lord.

1. To lay aſide, put off, and flee from, thoſe filthineſſes, and ſuperfluities of naughtineſs, that are moved, and riſing up dayly from the old man, the Law of ſin, ſtill remaining, and warring in the members, the fleſh luſting againſt the ſpirit, as they have alreadyin ſome meaſure been renewed in the ſpirit of their mind, ſo to be alwayes putting off as concerning the former converſation, the old man with his deeds, and puting on the new man, which after God is created in righteouſneſs, and holineſs of truth, as the anointing, even the word of truth which they have heard from the begining, and received of him, & which abideth in them, as that teacheth, even ſo by minding the things of that ſpirit, and walking in the light, and ſtrength of it, as by the mercies of God therein put to remembrance, diſplayed, and commended, they are moved, and ſtrengthened, ſo to preſent, and yeild up their bodies their whole man, in all their Actings, a living ſacrifice to him; that ſo, that ſpirit in the teſtimony of Jeſus which hath begun to renew the mind, may dayly faſhion, and transforme the whole man in all his actings into likeneſſe to him, according to that renewing of the mind, *Jam.* 1.21. 1 *Pet.* 2. 1-3. *Rom.* 6. and 12. 1-3. According to thoſe many inſtructions, and exhortations. Purge out the old leaven, even as yea are unleavened for Chriſt our paſſeover is ſacrificed for us, 1 *Cor.* 5.7. Seeing yee have purified your ſouls in obeying the truth, (as in the previous ſanctification forementioned) ſee that yee love one another with a pure heart fervently, 1 *Peter.* 1. 22. If we live in the ſpirit, let us walke in the ſpirit, ſeeing we have already crucified the fleſh, with its affections, and luſts as to the ſpirit of our mind, we have gotten victory, and eſcaped the errors and polutions of the world, through the knowledge of our Lord, and Saviour, ſo as notwithſtanding all thoſe hinderances by the fleſh with its affections and luſts, we have knowne, believed, and owned him, or rather been owned by him, as his peculiar people, let us not therefore ſuffer it to reigne, or yeild up our minds, or members to it, but let us reſigne our ſelves to God, according to the renewing of the mind, as thoſe that are alive from the dead, and our members as inſtruments of righteouſneſſe unto him. Be not deſirous of vaine glory, &c. *Gal.* 5. 16-24. 25, 26. with *Rom.* 6.

So cleanſing our ſelves dayly, and in all our actings from all filthyneſſe of fleſh groſſer filthyneſſe, as the luſts of the fleſh, and of the eye, as *Epheſians.* 5. 1-18. 1 *Tim.* 6. 9-11. and 2. 22. And of the

ſpirit; the pride of life, all thoſe deſires of wiſedome, ſtrength, and righteouſneſſe in our ſelves, or of vaine glory to our ſelves, &c. Which doe all war againſt the ſoule, and make us, and our works uncleane, they even defile our holy things.

2. They are alſo to come out from amongſt, and be ſeparate from uncleane perſons, and fellowſhips, ſo as not to touch the uncleane thing, that God may receive and own them, as veſſels in whom he takes pleaſure to manifeſt himſelf in, and through, 2 *Cor.*6.14-17,18. with *Iſa.*52.11. *Jer.*15.19.

To have no fellowſhip with the unfruitfull works of darkenſſe, but rather reprove them, to forſake the fooliſh, to ſtand up from the dead, &c. *Eph.* 5.11-14. with *Prov.* 9.6. And in this alſo, they are to cleanſe themſelves from all filthyneſs of fleſh, and ſpirit, from fellowſhip with men in their evill and uncleane principles, and practiſes, whether more groſs, or more refined, whether more openly, or privily denying the Lord that bought them, and being enemies to the Croſs of Chriſt the power of Godlineſs, ſo as not to touch the unclean thing, 2*Tim.* 3.1-5. 2*Pet.*2.1,2. *Phil.*3.17,18,19. *Rom.*16.17,18.

Here this caution is warily to be obſerved, (*vide.*) that they are not to ſhut out ſuch uncleane perſons from them, from liſtening to their word or doctrine, or to forbid, or hinder them from turning, and coming in to them, in their acknowledgement, and worſhip, but they the choſen generation, are to ſeparate, and come out from them, in their doctrines, and fellowſhips, principles, and practiſes that are uncleane, ſo as not to have any fellowſhip with the unfruitfull works of darkneſſe. They are to ceaſe to heare the inſtruction that cauſeth to err from the words of knowledge, *Prov.* 19.27. To go from the preſence of ſuch, yea to withdraw our ſelves from them, in their preachings, acknowledgements, fellowſhips, as in whom we perceive (by the light of Gods Teſtimony) that lip of knowledge is not but ſome other lip, or word, privily undermining or ſlighting the preaching of the Croſſe, and lifting up ſome other thing in its name and place, *Prov.* 14.7. 2 *Tim.* 3.1-5. 1 *Tim.* 6.1-3. *Rom.* 16.17,18. *Gal.* 1.8,9. with 2 *John* 10. From ſuch they are to with-draw themſelves, but not to bid ſuch ſtand aloofe from them, or with-draw from them, in their acknowledgments, and worſhip, ſee that inſtruction to *Jeremiah.* Directing him how to take forth the precious from the vile, not by ſeparating or putting out the vile from the precious, in their precious Doctrine, Society, and Worſhip. But thus, let them return unto thee, but return thou not to them. The believer can have no true or profitable fellowſhip with an infidell or unbeliever in his principles or practiſes, nor in ſpirituall things

things partake of his Table or worſhip, as by them, and according to their principles, preſented, commended, and invited too; But the unbeliever may come in to, and joyne himſelfe with, and have profitable fellowſhip with the believer, in his right acknowledgments, and worſhip, and ſo in the Table of the Lord, with them; and that is not, nor can be accounted the believers having fellowſhip with them, or being yoaked to, or with them, but rather, the ſtrangers joyning himſelfe to the Lord, to rejoyce and praiſe him with his people, ſee *Jer.*15.19. with 2 *Cor.*6.14-17-18. *Rom.*15.9-11.

They the choſen generation, and holy Prieſthood, are not to forbid, or keepe out any of the world. But to inſtruct them as they have opportunity, by their liſtening to their word, or maine doctrine, I ſay ſo to inſtruct, and teach them, how, on what ground, and in what manner, they even now may, and ought to joyne with his people, in their worſhip and obſervance of ordinances, rejoyce yee Gentiles with his people. Yet if any after joyning to them, and with them profeſſedly, in their acknowledgement, and worſhip of the Lord, if any that is called a Brother. Walke diſorderly, and will not be admoniſhed, they are to withhold, or withdraw from ſuch, by putting away from among them in their fellowſhips in breaking of bread, (if not alſo in ſome other ordinances) ſuch ſtubbornely wicked perſons, in ſuch wiſe as themſelves may beare ſhame, and others may ſee they are diſowned in ſuch evill wayes, and this till they be aſhamed, or judge, and take ſhame to themſelves.

But till any come in to the houſe, or Church of believers, ſo to joyne with them, in profeſſed acknowledgement and worſhip of the Lord; they have not to doe with them, ſoe to judge them, ſee 1 *Cor.* 5. tot. with 2 *Theſſ.*3.14,15.

They the holy preiſthood, are not to be yoaked together with unbelievers, in fellowſhip with them, in their unfruitfull works of darkneſſe, or in marriages with them, or in ſociety and fellowſhip with them in their acknowlegments and worſhips, as by them propounded and called too, and taught by their precepts, and according to their principles, yea in theſe things, they are to ſeparate from them, not to mind or to let their eyes fly upon their pretended excellencyes, or dive into their depths, but to depart and come out from among them. But not to keep them, or any of them out from the houſe, or Church of God, where they may be redeemed, as they have been from their vaine converſation, through the precious blood of Chriſt and the love of God commended through it, there ſhewed forth, yea they are as they have opportunity (as aforeſaid) in their holding forth the word of life to, and among them, to inſtruct,

and invite them to come into his house, and rejoyce with his people. To examine themselves in the glasse of the Gospell as there held forth, and so to eate of his Bread, and drink of the Wine of his mingling yea so to to remember him in his wayes, and ordinances with his people.

3. There is an accidentall sanctification, or a renewing of sanctification on occasion of polutions, happening, and prevailing to defile, through forgetfulnesse, and neglect of the first love, also necessary to fit for this service, and render persons acceptable, and profitable therein. Answerable to such renewed tipicall sanctifications, wherewith they were exhorted to sanctifie themselves after long forgetfulnesse, neglect and confusion had been found with them, such as we reade off in this text, 1 *Chron.* 15. 12, 14, 15. and in 2 *Chron.* 29. and 30. In which they were to search in the Law, and see wherein they had transgressed, to confesse their sins, and repent, and doe againe the first works, to cleanse themselves from all their uncleanesses, as in *Ezrah*, *Nehemiah*, and other places.

So the renewed sanctifications in the spirit and truth, necessary to the Holy Preist-hood now, on occasion of defilements, or polutions in principles, or practices, contracted to themselves, by such neglects and forgetfulnesse of the great salvation in the Crosse of Christ, and wandering out of the way of understanding is such, as in which, they call to mind the day in which they were illuminated, remember how they have heard in that preaching of the Crosse, and how precious Jesus Christ was then to them, and what blessednesse they met with in him. And so here and in this case, the remembring and considering the sweetnes tasted in the graciousnesse of the Lord, and the operations that it hath had upon our spirits, as commended, and displayed in and through the preaching of the Crosse is very good and usefull, though as we have shewed before, the efficacyes of the grace of God on our own spirits, or the operations of it in us, or by us, are not to be looked to as things that commend us to God, or as the ground of our rejoycing and hope in him, or that give us title to the things of Christ, or are the way or ground of our encouragement to approach to, or stand before him, yet they are to be remembred and called to mind, as things that discover the preciousnesse of the Crosse of Christ, and his gracious and spirituall presence with that Gospell, his speaking in and through it, and so in and through his servants faithfully ministering it, 2 *Cor.* 13. 3, 4, 5. and present us with cause of shame of our comming so [illegible] best of answerablenesse and conformity to him according to those efficacies, and more abundantly for our departings from such a fountain, having never found

found any want in it, as by ſuch calling to mind we ſhall be convinced, and ſo no iniquity with him, and yet that we ſhould depart and go away from him by an evill heart of unbelief, and dig to our ſelves broken Ceſterns that can hold no water, yea thoſe things remembered or called to mind, do ſo preſent his precioufneſſe, comelyneſſe, and excellency for our help and eſcape, as that they lead to him, yea allure back again from all our wanderings, and give inſtruction and encouragement yet again to turn to him, though we have deeply revolted to confeſſe our ſins, and do again the firſt works, or ſeek the ſame things, even reſt to our ſouls, righteouſneſſe and ſtrength in the Lord, and that in the ſame way. And therefore alſo admoniſh and engage to what follows, namely in this calling to mind the day in which we were illuminated, and remembering how we have heard from the beginning, (as *Hebr.* 10. 32. 1 *Joh.* 2. 24. 27. *Revel.* 3. 2, 3.)

Therein to ſearch and try our wayes in that true Glaſſe or Light of the Lord, with willingneſſe and deſire to ſee what we ſee not, and hearts fixed to take ſhame to our ſelves, and not to hide, excuſe, or ſeek to hold what we may ſee reproved, but acknowledge and give it up to him, with whom is pardon and healing, and ſo to repent, change, our minds and way, cleanſe our hands from our ſins, and our hearts from our divers luſts, guile, or doublemindedneſſe, in and according to the reproofes of inſtruction in the true anoynting, unto which we turn for light and healing, and ſo do again the firſt works; for there is no other way to renew our ſanctification, but the firſt good and old way in drawing nigh to God in Chriſt, to cleanſe our hands and hearts, that ſo he may draw nigh to us again in a peculiar ſenſe to dwell in us and walk in us, James 4. 8. Iſa. 1. 15-19. 2 Cor. 6. 16 17. &c. ch. 7. 1.

We find it many times very hard and difficult to recover our ſelves out of the ſnares of Satan, when we have willingly ſuffered our ſelves to be entangled in them after knowledge of the truth received, and ſo to recover out of relapſes, when we have back-ſliden from him that called us into the grace of Chriſt, to ſeek to perfect our peace, hope, joy, confidence, or ſanctification, according to the wiſedom or deſire of the fleſh, and ſo procured a loſſe of our firſt love, and decay of his work, or the powerfull efficacy and uſefullneſſe of his grace in us. And ſurely its more hard than to keep our ſelves in it when we are in it, yet the preaching of the Croſſe is the power of God to ſave in both ſenſes, to preſerve and to deliver, even to ſeek and to ſave them that are loſt, and have wandered and gone aſtray like loſt ſheep. And that which makes it ſo hard to recover our ſelves out of ſuch [illegible], and to attain his righteouſneſſe in the reviving his work, is [illegible] willingneſſe to take ſhame, and judge our ſelves,

as discovered and reproved in the true light, for so infinitely gracious is our God, and such the plentious redemption, even the forgive- of sins of that nature with him, that he is not wanting to follow us in our wandrings all the day long, while yet it is called to day, and especially to meet us in our looking back to him (and calling to mind the day in which we were illuminated, remembering how we have heard and received) with such discoveries of the Crosse of Christ, and bringing to remmbrance his Graciousnesse tasted therein, as might make us ashamed, and then were we but willing to take shame to our selves, to be sensible of, and acknowledge our own wayes and doings that have not been good, and so to lay apart and cast from us our iniquities and Idols that we have loved, and after which we have wandered, he would then farther and more abundantly poure out of his spirit upon us making known his words and leading us into the understanding, and usefulnesse of his truth and grace in Christ as in the former dayes, and much more abundantly. According to that instruction tipically held forth, *Ezek.* 43. 10, 11. to which also agrees *Prov.* 1. 23. *Psal.* 32, 3, 4, 5, 6-9. *Prov.* 28. 13. 1 *Joh.* 1. 9. with *Jer.* 3. 12, 13. 21-25.

Such is the sanctification of the sanctuary in the spirit, and truth needfull, to fit persons for, and render them acceptable and profitable in this service and charge committed to the holy Preisthood, and chosen generation.

4 We are in the last place, to consider. What farther order is to be observed in the mannagement of the affaires of the Gospell by the holy Preisthood, and chosen generation now, answerable to the order appoynted to the Preists, and Levites under the Law. And to this we shall first briefly propound some considerations of their order.

1. The whole Tribe of *Levy*, were separated to beare the Arke of the Covenant of the Lord, and the vessels of the Ministry, and to keep the whole charge of the Tabernacle of the congregation, to Minister unto the Lord, to sing praise on outward instruments, and to blesse in his name, as was shewed before, *Num.* 1. and 3. and 8. 9-22. *Deut.* 10 8. But these both Priests, and Levites were to waite on their office in their courses, according to their severall charge, and set office, according to to the commandement of the Lord, by the hand of *Moses*.

So while the Ark of the Lord, Alter, and vessels of the Ministry were under curtains in a Tabernacle, moving from place to place, as the children of *Israel* also moved. The Priests, and Levites had their severall charges and set offices, as to the keeping, and bearing the vessels

veſſels of the Lord, and Miniſtring about holy things, as to give ſome inſtances. The Levites, the Sons of *Kohath*, were to take the charge of, and beare the Ark, the Table of ſhew bread, the Candle-ſtick, and Golden Altar, with the veſſels pertaining to them, as taken downe, put together and covered by the Prieſts, and committed to them, *Num.*4.4-15.

But to the office of *Eleazar* the Prieſt partained the oyle for the light the ſweet incenſe, the dayly meate offering, and the anoynting oyle, and overſight of all the Tabernacle, &c.

The Sons of *Gerſhom* were appointed to beare the ſeverall hangings and coverings of Badgers skins, &c. As the Prieſts ſhould appoint them their charge in all their burthens. To the Sons of *Merary* in like manner pertained, the Boards, Bars, Pillars, Sockets, Pins, &c. And in ſtead of theſe ſervices, when *Iſrael*, and the Arke, and Tabernacle of the Lord had reſt. They had alſo their divers ſeverall ſet offices, ordayned by *Samuell*, *David*, and *Solomon*, according to the word of the Lord by *Moſes*.

Severall choſen to be Porters in the Gates who were reckoned by their genealogy, and had the over-ſight of the Gates of the Houſe of the Lord by wards, and certain of them had the charge of the Miniſtering Veſſels, that they ſhould bring them in and out by tale, ſome of them alſo to overſee the Veſſels and the fine Flower, the Wine, the Oyle, the Spices, &c. but to the Sons of the Preiſts ſtill it pertained to make the oyntment of the Spices.

Againe, ſome had their ſet office over the things made in the pans, others of the *Kohathites* were over the Shew-Bread, to prepare it every Sabbath. And they had alſo their ſeverall ſet offices and courſes of ſinging, praiſing, and bleſſing, in his name, the Preiſts with Trumpets, the Levites with other Inſtruments, &c. 2 *Chron.* 29. 25, 26. each to wait on their office according to their order, ſee, 1 *Chron.* 6. 31, 32. *ch.* 9. 10 to the end. 2 *Chron.* 29. & 30. & 31. with 1 *Chron.* 23. 24. to the end. with *chapters.* 24. & 25. & 26. *totall.*

2 There were ſome appointed chief heads, who were of the chief of the houſe of their Fathers that had the overſight of theſe ſeverall offices and imployments, who had themſelves alſo ſome ſpeciall ſervice in them, and were to look to the management of the reſt, as appeares in the verſes before the text.

There were ſome chief of the houſe of their Fathers to overſee the whole charge and ſervice of bearing the Ark and Veſſels of the Lord, &c. So alſo we read of four chief Porters that had their ſet office, and the overſight of the whole charge upon them, who were therefore lodged round about the houſe, as more devoted to the looking

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ro, and management of thoſe affaires. Likewiſe we read of chief heads of their Fathers appointed to be ſingers, and of ſeverall orders and courſes of firſt and ſecond degrees appointed by them, 1 *Chron.* 6. 33 &c. and 9. 33, 34. &c. and 15, 16, 17, 18, 19. &c. ſee alſo, *Chapters* 24. & 25. & 26.

3 The Preiſts, the ſons of *Aaron*, and eſpecially the High-Preiſt had the whole charge and over-ſight of the whole Tribe of Levie, and of their ſeverall offices and ſervice about the Houſe of God, and holy things, when the Tabernacle with the Ark and Veſſels of the Miniſtery were to be carried from place to place. They were to appoint the ſeverall ſervices and burdens to the Levites, and to cover the holy things committed to the Kohathites charge, nor might the Kohathites look into, touch, or alter them leaſt they dye, and ſo to appoint and order all the other ſervice of the Tabernacle of the Congregation.

And when they had reſt, ſtill they were to appoint, order, and overſee the management of the whole buſineſſe, according to the Word of the Lord by *Moſes*. And to offer up and conſecrate the Levites to their ſervice, and to offer the Burnt Offerings and the Bread of their God, to make and keep the charge of the Oyle for the Lights, and the Oyntments of Spices for anointing, &c. As in the ſeverall Scriptures fore-mentioned may be ſeen, and none of the Levites, no not the heads or the chiefe of the heads of them, to preſume to doe any thing otherwiſe, then according to, and ſo as under their order. For they the whole Tribe, as they were devoted to the Lord, ſo were given as a gift to *Aaron*, and his Sons, to miniſter unto them as in the fore-cited Scriptures may be ſeen.

Anſwerable to this their tipicall order. There is an order to be obſerved by the holy Prieſthood now in the ſervice of the true Tabernacle, and Sanctuary, which the Lord hath pitched, and not man, And in their bearing the veſſels of the Lord, and Miniſtration about holy things in it. As.

1 The whole company of them that call on him in truth, being ſo ſanctifyed by God the Father, and preſerved in Jeſus Chriſt are therein prepared, and made meete for this inheritance, and called to this ſervice, to ſtrive together for the faith of the Goſpell, to ſtand before him, as an holy Prieſthood, to offer up ſpirituall ſacrifices, and to ſhine as lights in the world, holding forth the word of life (as hath beene ſhewed before) but each according to their ſeverall Abillities, and Capacities by the grace given, and gracious gifts beſtowed, and diſtributed to every man, yet with this cautionary proviſoe the women are not permitted to ſpeak in every place, not in the publick or generall aſſemblies of the Church, where there are,

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or may be not onely many daughters and attenders, who are in ſome degree of ſimplicity waighting, though yet they have received little, But alſo many faighned as well as many halting believers, and likewiſe many ignorant and ſome wilfull oppoſers comming in among them.

Nor is it ſeemly for them in any aſſemblys of believers, ſo to ſpeak or act, as to uſurp authority over the man, and ſo not otherwiſe then ſo as they may be therein under obedience, as that (1 *Corinthians* 14. 34.) without the Tranſlators addition is, thus read. It is not (or hath not been) permitted unto them to ſpeak, but to be under obedience, &c. in which ſaying, as ſo read, are two parts in ſuch conjunction, and the former ſo depending on the latter, that it cannot ſtand without it, and ſo this appears in the ſumme and ſcope of the ſaying; That it is not permitted to them otherwiſe to ſpeak then ſo as they be therein under obedience, for ſo we find the like phraſe or manner of ſpeech in other Scriptures and in other caſes carrying a like ſenſe, as *John* 5.22. *The Father judgeth no man, but hath committed all judgement to the Son.* Now that the Father doth now judge men, and that without reſpect of perſons, is plainly expreſſed in other Scriptures, 1 *Peter* 1. 17. *John* 12. 48. with 1 *Cor.* 11. 32. Therefore the firſt part of that ſaying cannot ſtand alone or without the ſecond, yea our Saviour ſaith, in that ſame Chapter, *John* 5. 19. that *The Son can do nothing of himſelfe but what he ſeeth the Father do.* So that the ſenſe of the ſaying fore-mentioned appears to be this, That the Father judgeth no man immediatly, or otherwiſe then ſo as by committing all judgement to the Son, and ſo judging and executing judgement by him, like to which is that, 1 *John* 2. 27. *Ye need not that any man teach you but as the ſame anointing teacheth, &c.* Now that they all needed the helpfulneſſe and teaching of their fellow-members and brethren, and that all believers do ſo while they are here in this preſent world, is evident enough in the ſame Chapter, *verſes* 1. 12. 15-24. 28. and in other Scriptures, 1 *Cor.* 12.21. *&c. Epheſ.* 7.12,13. *&c.* But the ſenſe is clear, they need not that any man teach them but as that teacheth, or otherwiſe then as that teacheth, they need not any mans teaching that teacheth otherwiſe, as 1 *Timothy* 6. 3-5.

So here, it is not permitted into the Women to ſpeak, but to be under obedience, that the firſt part of this cannot ſtand alone, or without the ſecond, is evident in the Scripture, for they, eſpecially the elder women, are exhorted, and inſtructed ſo to ſpeak, as to be teachers of good things, *Tit.* 2.3,4. yea women are commended for laboring with *Paul* in the Goſpell, *Phil.* 4. 3. and that a woman expounded unto

Apoll. The way of the Lord more perfectly we read, *Acts* 18. 26. yea that they were of the first witnesses and preachers of the resurrection of Christ, the Evangelists tell us; and that they may, as any of them is through grace fitted thereto, both pray and prophecy, and that in the presence of others, in some assemblys of believers is clearly signified, 1 *Cor.* 11. 5. and in other Scriptures; but the sense of the saying in both parts together is this; They ought not, nor is it seemly for them otherwise to speak either in praying or prophecying, as the mouth of others, or in propounding questions, nor otherwise to act, no not in the Church, or any the assemblys thereof, then so as therein they be under obedience, and in quiet silence and subjection to the man so as in the Lord, and therein to the wise and holy order and disposition of God. They then are not capable of any office of rule or oversight in the Church as Elders and Deacons, but to be in subjection.

Yea farther I suppose: That in any assemblys of believers where there are men in presence, fitted for speaking in prayer, or prophecy, or in propounding and answering questions for the edification of others, it may be convenient for the women there to be silent, yea a shame for them to speak, unlesse in some extraordinary cases, or on some particular occasions, and so as defired or appointed, as to the order and time of such their speaking by such brethren in presence with them, or that are also over them in the word of the Lord, as they may judge it needfull and convenient; for the man was first formed then the woman, likewise the woman was first in the transgression, nevertheless, neither is the man without the woman, nor the woman without the man in the Lord. But I forbear to urge my apprehensions of these things, and leave what is said to correction by better judgements.

The women then for decency and ordersake observing such cautions, as 1 *Cor.* 14. 33, 34, 35. 1 *Timothy* 2. 11, 12. &c. with 1 *Cor.* 11. 5--10. and so every one, man or woman, keeping their place, and attending that place and service to which they are fitted and called: The whole Church of unfeigned believers may all prophecy one by one, as God hath dealt to them such a gift, or exercise any other gift they have, according to their severall abillity in this shift for the faith of the Gospell, that all may learn, and all may be comforted according as God hath dealt to every man.

For as there are many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another, to every one of us

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is given grace according to the measure of the gift of Christ; he who hath set the members in the body as it hath pleased him, divides to every man severally as he will, for there are diversities of gifts, but the same spirit and differences of administrations, but the same Lord and diversities of operations, but it's the same God which worketh all in all, but the manifestation of the spirit is given to every one to profit withall according to his measure, for to one is given by the Spirit the word of wisedom, to another knowledge by the same Spirit, to another faith, &c.

And so these severall gifts were set in the Church, Apostles, Prophets, Teachers, rancked under five heads, *Ephes.* 4. 11. there were also other gifts added with these to the Church, to accompany the first proclamation of the Gospell to the *Gentiles* by the first witnesses, which gifts were not so set for continuance as the former unto which they were added, and therefore not mentioned among those which were given to continue in the Church, till it come to its perfect state, compare 1 *Cor.* 12. 28. with *Eph.* 4. 11, 12, 13.

Now the Apostles themselves as they were appointed and chosen to peculiar service, that by them the preaching might be fully known, and that all the *Gentiles* might hear, so they were not onely immediately from the Lord, but also peculiarly gifted with all spirituall gifts to fit them to that service, they had all the scriptures of the Prophets so opened to them, and their understandings so opened and strengthened to understand them, and the revelation of the mystery even of the truth of all, as fulfilled, come forth and manifested in Christ, raised from the dead, so immediately and fully given them from the Lord himselfe, and were so gifted with all wisedom, knowledge, and utterance, that they was therein perfectly accomplished, and therefore sent in his name to make known the mystery as now revealed, and to make it known out of the Scriptures of the Prophets, according to the commandment of the everlasting God for the obedience of the faith among all Nations for his name, and so as wise Master-Builders, to lay the foundation for others to the end of the world to build on, and so their gift as it was peculiar to them, is yet left us in the fruit of it, in their word and doctrine confirmed and set in the Church.

And so also their gift, even the gift of Apostles in a secondary and inferiour sense is still found in the prime degree of the gift of Prophecy as set in the Church, which therefore is mentioned as the head or chief of the best gifts, now to be coveted by believers, by other believers since, or besides the Apostles, such as believe through their word, 1 *Cor.* 12 31. with c 14 1. of which gift there are degrees,

or diverſity of meaſure, and ſo of adminiſtrations, and operations accordingly. Whence it is expreſſed in that to the *Epheſians* under theſe two heads. Prophets, Evangeliſts. The prime degree hath in it, ſuch an underſtanding of the Scriptures of the Prophets, even as the Teſtimony of Chriſt witneſſed by them as now manifeſted by the Apoſtles, is confirmed in the heart. As alſo ſuch acquaintance with the Scriptures, and ſuch skill in the word of righteouſneſſe. (*vide.*) The viſion of all, the great things of the Law, or doctrine delivered by the Prophets, and Apoſtles, and as the foundation of, and key of knowledge for opening all other things (namely the teſtimony of Jeſus) as in which they are furniſhed, and apted to a plain, and cleare opening the foundation, as laid by the Apoſtles, and that out of the Scriptures of the Prophets, by the revelation of the miſtery given by the Apoſtles. And ſo to ſhew the things of Chriſt by the Scriptures even the things already done in his owne body which the Prophets ſaid ſhould come to paſſe, and the powerfull efficacy of them with the Father for men, and in the name of the Father unto men. Through his powerfull mediation betweene God and men; as alſo therein to ſhew the things yet to come in his glorious appearing, and Kingdome, and with this word of righteouſneſſe, ſo diſtinctly, and convincingly, to inſtruct, teach, exhort, reprove, &c. By the Scriptures of the Prophets, as opened by the Apoſtles, that they are therein mighty through God, to the opening the eyes of the blind, convincing the ignorant, and gainſayers of the vanity and falſeneſſe of other foundations, in the plaine demonſtration of this, in the evidence, and demonſtration of the ſpirit with power, and to the helping them much, who through grace believe, *Acts* 18.24,25,27,28.1 *Cor.*14.1,3,4,20,24,25.

There is alſo an inferiour degree of this gift of prophecy (called in *Eph.*4.11. Evangelizing, included in Prophets, 1 *Cor.* 12.28.) In which (though there may be wanting, ſome of that abillity, and skill forementioned) yet there is ſo much of that nature, as may render their feete beautifull, to the alluring, and drawing to Chriſt eſpecially on the barren Mountaines, where men are not ſo ſetled on other objects, or where they are in any meaſure taken off from finding content, reſt, and feeding in them.

Yea they that have not this gift, that are much wanting, and ſhort, in ſuch underſtanding, and acquaintance with the Scriptures, and ſuch skill in the word of righteouſneſſe, the great things of his Law contained in them, as might apt them ſo to open the foundation, and ſhew the great things of Chriſt by the Scriptures, and therewith open the Scriptures of the Prophets by the Apoſtles, ſhew

things

things to come; and thence, and therewith to inſtruct, &c. as before. Yet they may have ſome word of knowledge, or of faith; ſome feeding or teaching gift, in which they may be fellow helpers to the truth by confeſſing his name, as they have proved the goodneſſe, and truth of it and may be helped to expreſſe it by the Scriptures, though not ſo to open, interpret, and give the ſence of the Scriptures, and ſhew the ſcope of them, and inſtructions contained in them, as others, that have a more excellent gift that way.

Each might be profitable to themſelves, and others, to their brethren, and the world, and comely, and uſefull in their generation were they content to keep their place, and ſo to miniſter, as they have received the gift, and as God hath diſtributed to every one. Every one might have joy, and praiſe from God, in a right exerciſe of his owne gift that God hath given him, if he were not ſeeking, to have the rejoycing uſe, and praiſe of anothers gift, which yet is not his owne, which indeed ſprings from a deſire of vaine glory, whence thoſe admonitions, *Rom.* 12. 3. 1 *Pet.* 4. 10, 11. with ſuch vehemency urged.

2. There are ſome appointed of God to goe before others, as guides, rulers, elders, or leaders in the Word of the Lord; to whom is eſpecially committed the peculiar ſervice, of Preaching the Croſſe of Chriſt of witneſſing repentance, and remiſſion of ſins in his name, and ſo of ſhewing Jeſus Chriſt, and the things of him, out of the Scriptures of the Prophets, and Apoſtles compared. And therewith interpreting, and opening the Scriptures, giving the ſence of the manifold, inſtructions, judgements, encouragements, reproofes, exhortations, &c. Contained therein, and contending with oppoſers; to them alſo is more peculiarly committed, the whole charge of ordering, and managing the affaires of the Goſpell in the Church, and to the world-ward according to their capacity, and opportunity in the ſeverall places where they are ſet. And theſe according to the inſtructions of the Apoſtles given by the one Shepherd, with the advice, prayers, and help of their brethren in the faith, as they may enjoy it, are to commit to others their ſeverall charges, according to their fitneſſe in firſt, and ſecond degrees.

They are to commit the chiefe worke of preaching, and giving the ſence of the Scriptures, and ſhewing the things of Chriſt out of them, and contending with adverſaryes for the faith, unto faithfull men, who ſhall be able to teach others alſo. Seeing to them, as they have opportunity that they teach no other doctrine, inſtructing, helping, and going before them in their Miniſtry, and ſeeking in a Goſpell way, to ſtop the mouths of unruly, and vain talkers.

And to others that are faithfull, though not so able, nor gifted for the forementioned services, as there is occasion, and need, they may commit, the administration of the outward ordinance of Baptizeing in his Name, which is mentioned by the Apostle, as a lighter matter of the Law, and not so peculiarly appropriated to choice instruments, (as also we have shewed before, in 1 *Cor.* 1.14-17.) which likewise is signified in our Saviours committing that to his disciples before so fit to be sent forth to preach, *John* 4. 2. And in *Peters* appointing that to be done by others, when yet none of them but himselfe that we read of had preached the Gospell to that people, *Act.* 10. 48. And so the testimoniall receiving in that ordinance, the little children, brought, and presented to the Church. As also some care, and charge of them, and of their parents, that they may be kept, and brought up in the Schoole of Christ, and so in the nurture, and admonition of the Lord.

Likewise according to their capacity, some care, and charge of other persons adheering to the Gospell with them, and so also of one another.

Care of their souls, in faithfull admonishing, warning the unruly, comforting, and strengthening the weake, exhorting one another bearing one anothers burthens, &c. as 1 *Thess.* 5. 14, 15. &c. *Heb.* 3. *Gall.* 6. 1-5.6.

And so care of their bodyes also, in visiting the sick, having inspection into the wants of the needy, and some more particularly, as they have capacity, and opportunity, to see to what is needfull to the mannagement of the affaires of the Gospell, as to the entertainment of strangers, and otherwise helping forward the fellow-helpers to the truth, and to these purposes to be ready themselves, and to provoke, and stir up others to love, and good workes. And some to receive, and distribute, as necessity, and opportunity calls for it the liberallity of others to the reliefe of the needy, as to other the forementioned purposes. And those that are appointed or in any wise set apart as by way of office to such service, (for all that have believed in God ought to be carefull to maintaine good workes each acording to their capacity, and are so to be charged by those over them in any sence in the Word of the Lord, yea to stir up, and provoke one another thereto; *Tit.* 3. 8, 14, 1 *Thess.* 5. 14, 15. *Heb.* 10. 24, and 13. 1, 2. 3 *John* 4. 5, 6. But those that are in any wise set apart by way of office to such service) as the takeing any oversight of their brethren in these things, and mannaging these affaires in the Church, and for the good of the world. They especially, are to be such as are knowne to be men sound in the faith, honest, and of good

good report, and in ſome meaſure full of the holy Ghoſt, and of wiſedome, that the name of God be not evill ſpoken of, but glorified among the Gentiles, and the deſigne of the Goſpell not hindered but farthered, and promoted by each in their place, *Act.* 6. 1-6. 1 *Tim.* 3. 7-13. And therefore alſo the rich, to be more vehemently charged, not to be high-minded nor truſt in uncertaine riches---to doe good, yea to be rich in good workes, ready to diſtribute, willing to communicate, 1 *Tim.* 6. 17, 18.

Now thoſe appointed of God in eſpeciall manner to goe before others in the word of the Lord, and in the ordering, and mannagement of theſe affaires, and more eſpecially to commit to others their ſeverall charges, and burthens. Who are alſo ſo to be knowne, approved, allowed, and ſubmitted to in the Lord by their brethren, and to be prayed for, and bleſſed out of the houſe of the Lord, they are ſuch, as are furniſhed to ſuch peculiar ſervice, and overſight of others, and ſo alſo approved and appointed thereto by Jeſus Chriſt the great Apoſtle, and high Prieſt of our profeſſion, and ſo in, and by the Apoſtles doctrin, inſtructions, and commandements given us by the Lord Jeſus. And they are ſuch, as are faithfull men, upright, fixed, to ſeeke righteouſneſſe, and ſtrength in Chriſt; holding faſt the faithfull word, wherein they have beene taught, and not novices therin, but elders in the faith; in Chriſt the elders that are among them, ſuch as are ſanctified by God the Father, and preſerved in Jeſus Chriſt, yea ſuch as are, and have beene ſome time preſerved blameleſſe, as 1 *Tim.* 3. *Tit.* 1. For though ſome mens ſins rendring them unfit for ſuch ſervice, are open, going beforehand ſo as manifeſting themſelves to the judgement of others, yet all doe not ſo but ſome follow after, likewiſe alſo the good works or quallifications, rendering meet for ſuch ſervice, in ſome are maniſeſt before-hand and may ſeem more then they are, and they that are otherwiſe, that is in any meaſure truly fitted, and quallified to it, and yet not ſo much, or forward in appearance, they cannot be hid but will in due time for their thruſting forth, be manifeſted, at leaſt to the judgement of ſuch as *Timothy*, that ſhould have a more ſpeciall hand, in knowing, and thruſting forth ſuch; therefore *Timothy* was to lay hands ſuddenly on no man, that ſo he might commit theſe things to faithfull men, who ſhould be able and fitly quallified to teach others alſo, 1 *Tim.* 5. 21, 22, 24, 25. 2 *Tim.* 2. 2. Such are the called to ſuch peculiar ſervice, to ſuch is the ſpeciall charge of watching for others ſoules, or keeping this whole commandement without ſpot, unrebukable untill the appearing of Jeſus Chriſt. Such others are admoniſhed to know, and eſteeme very highly for their works

works ſake, eſpecially ſuch as labour moſt abundantly in the word, and doctrine, yea to obey them in the Lord, and to be followers together of them as they are of Chriſt, and ſo with them followers of him, conſidering the end of their converſation which is Jeſus Chriſt the ſame, yeſterday, and to day, and for ever, 1 *Theſſ.* 5. 12, 13. 1 *Tim.* 5. 17. *Phil.* 3 17 20, 21. *Heb.* 13. 7, 8, 17.

3. They all, the whole body of unfeigned believers, with their chiefe ones Pillars or guides of one degree, or another, are given as a gift to Chriſt to be to him a company of ſpirituall Prieſts, an holy Nation, and peculiar people, *Heb.* 3. 1-6. 1 *Pet.* 2. 4, 5, 9. (All his Saints in thy hand, they ſat downe at thy feete, every one ſhall receive of thy words, *Deut.* 33. 3.) And ſo therein in ſome ſence given to the Apoſtles, the wiſe Maſter builders, that they may ſtand before him, and Miniſter unto him, according to the commandments, and inſtructions delivered from that one Shephard by them.

It is his peculiar work, and reſerved in his owne hand, as the great Apoſtle and high Prieſt of our profeſſion, not as *Aaron*, and his Sons, in their vailed miniſtry, to cover the things committed to the charge of others, (as the veſſells committed to the *Kohathites*) and ſo to commit them covered. But to open the things committed in charge to his peculiar people, and to commit them unto them, as ſo opened, yea the vaile, or covering is already taken away in Chriſt, and ſo in his Miniſtration. Therfore alſo the Apoſtles have uſed all playnneſs of ſpeech, 2 *Cor.* 3. And given us to ſee within the vail into the truth of things as found in Chriſt, and brought forth by him. For the Law came by *Moſes*, but grace, and truth by Jeſus Chriſt (as is ſhewed before.)

Yea to him pertaineth the offerings of the Lord made by fire, &c. He hath fulfilled, and brought forth the truth of all, in that one offering of his own body, once for all, and appears now, preſenting himſelf, that one perfect ſacrifice, in the preſence of God for us, yea the great Mediator, Apoſtle and high Prieſt of our profeſſion; and therefore to him pertaineth the oyle for the lights and the anointing oyle; he hath prepared, and made it in himſelfe for us, and he gives it forth, to him it pertaines to give us wiſedome, ſtrength, and fitneſſe to all ſervice, and ſuffering, and to make manifeſt the ſavour of his knowledge by us, to give the encreaſe, and he doth ſo doe and give, by, and through the knowledge of himſelfe. Yea his office it is, not onely to Baptize with the holy Ghoſt, but alſo with fire, nor hath he, or will he depute any in his place for this, or either of theſe, but he will doe it himſelfe, faithfully, and ſeaſonably unto his holy Prieſthood, and to others alſo that they may be brought in to them, and with them to himſelfe, he will faithfully poure out

his

his ſpirituall Baptizing, the waſhing of regeneration, and renewing of the holy Ghoſt and ſo give his encreaſe, even by and through them in their obſervance of his charge, loe I am with you alwayes unto the end of the world, *Math.* 28. 19, 20. 1 *Cor.* 3. 5 9. 2 *Cor.* 3. 1 *Theſſ.* 4. 8.

Yea this promiſe is to us in, and through the Apoſtles doctrine, to whom pertained the revelation of the Miſtery (formerly hid, or not ſo manifeſted) & that for obedience of the faith among all Nations for his name, among whom, we are alſo, the called of Jeſus Chriſt by their Goſpell, as *Rom.* 1. 5, 6, 7. 2 *Theſſ.* 2. 13, 14. He is the great Maſter, of them, and us, who hath already given the word by them. All we are brethen, and to receive the Law from his mouth, yet the Apoſtles, as wiſe Maſter-builders, in his name, have laid the foundation, we are to build on that good foundation as laid by them; and as alſo they have inſtructed us to build on it, 1 *Cor.* 3. 10, &c. And ſo to be followers together of Chriſt, and thereto, and therein ſhall enjoy thoſe great, and precious promiſes forementioned, as 2 *Pet.* 1. 3, 4. &c. with *Job.* 14. 21, 23. *He will dwell in them and walk in them*, as 2 *Cor.* 6. 16--18, *&c.* Yea he will ſeaſonblie follow with his fiery Baptiſme, more immediately by himſelfe.

No man, not any of the Fathers, are to cover, or put vailes upon any thing, which they have opened, or to open any thing otherwiſe, then as they have opened, and delivered the ſame unto us, nor to adde any mixtures, which mans wiſedome teacheth in the building ſuch mixtures, or additions, will occaſion the loſſe of our work, by the fire that comes from that foundation, the fire of the Altar, or by the fiery triall. Yea we our ſelves cannot be ſaved otherwiſe then ſo as by fire, ſuffering that to burne up our mixtures, and ſo we may be ſaved by it, 1 *Corinth.* 3. 10--13--15--18. Whereas *Nadab*, and *Abihu*, *Leviticus* 10. 1, 2. And thoſe *Numbers* 16. 35. were conſumed by the tipicall fire, ſo exceeding in glorious grace is this diſpenſation of the fullneſſe of times, and the adminiſtration of Gods Government by Jeſus Chriſt under it. But take heed, when ſaved, and converted from ſuch polutions, of turning againe to folly. Iniquities of this nature, are like that of *Korah*. And very much to the defiling Gods Temple and ſo to the procuring ſpeedy diſtruction: For if any man defile the Temple of God, him ſhall God deſtroy. ſee the forementioned, 1 *Cor.* 3. 16, 17, 18. According to theſe conſiderations, they ſeek not the Lord after the due order.

1. That are ready to be offering Sacrifices, before they heare the word of truth, the Goſpell of our ſalvation, or have ſo heard, as in ſome meaſure to be reconciled by it, and ſo brought into, or

made of his house, or while they are entering: not still more ready to heare, then to offer the Sacrifices of fooles: nor are they yet capable of considering the evill they do in such hastinesse of spirit.

Whence *James* exhorts even such as are beloved brethren, yet to be swift to heare, slow to speak, slow to wrath; for the wrath of of man, the hastinesse of the spirit of a man, to be speaking and offering sacrifices so as for, or on the behalfe of others, worketh not the righteousnesse of God; wherefore laying apart all filthinesse and superfluity of naughtinesse, receive with meeknes the ingrafted word which is able to save your soules, *James* 1.19,20,21.

2 Nor they that having tasted that the Lord is gracious, and proved the powerfull efficacy and force of that living stone, drawing to him, building on him, delivering from the errors and polutions of the world, consecrating and devoting them to him and his, yet do not diligently mind or regard their charge, and the end of their calling. But either are slothfull, cleaving to, and embracing the things of this present world, preferring profane and common affaires before these great affaires of the Gospell, and so taken off, and hindered from earnest striving together with them that call on him in truth for the faith of it; loving and preferring Fathers, Mothers, Lands, Livings, or their own life before him, or not hating them in comparison of him, and for his sake and the Gospells. They are not worthy of him, nor demeane themselves worthy of, or suitable to such a vocation, as wherewith they are called, yea this their dulnesse, neglect, and slothfulnesse, may occasion errors of rashnesse in others, as the like did in *Uzzah*, 1 *Chron.* 13.9. with *chap.* 15.12,13.

Or else retain some other Idol, or way of iniquity in their hearts, though oft discovered and reproved, and seek to excuse and hide it from the light, as some desire of vain glory, or any other filthinesse of flesh or spirit, and yet appear and stand before him in their uncleannesse, yea hiding it under their tongue, or setting it up in their hearts, as if by him they had a dispensation, or were delivered to it, or might be conived at, or allowed in it more then others, because of their peculiar service, or usefulnesse in the Church more then others, something like that, *Jer.*7.8,9,10,11.

Be we admonished of these wayes of iniquity and confusion, for he the Lord that sanctifies us is holy, be ye therefore cleane ye that beare the vessels of the Lord.

3 Nor yet are they seeking after the due order, that are not content with their place and service in the body, in which they might be

be uſefull, but either they muſt do as others do, or undertake the exerciſe of ſuch a gift as they have not almoſt like them, that intrude into things they have not ſeen, vainly puft up with their fleſhly mind, or elſe ſit down in a peeviſh diſcontentment as if they were none of the body, becauſe not ſuch a principall member or might be no way uſefull, yea refuſe to be uſefull and ſeek their own good, and the good of others as they might, if they may not or cannot be uſefull in ſuch a gift or manner of adminiſtration as another.

4 Nor they that are headily running on in the exerciſe of any gift, or ſetting themſelves apart, or being ſet apart by ſome others, to any peculiar ſervice in the Goſpell, or undertaking any ſpeciall charge in this Miniſtry, to which they may think themſelves meet, and ſome others like them, or weaker and younger ones in the faith, (that are therein out of their place) may put them forward before they be called and thruſt forth by the Lord, and by ſuch of his ſervants, eſpecially the Elders among them to whom they are given as a gift from the Lord, to be looked too, watched over, and ordered by them in the Lord: Or go an end in ſuch exerciſes, and in the management of ſuch affaires, (as to which they may have had ſome previous fitneſſe and due encouragements, yet) ſo as alone and in the haſtineſſe of their own ſpirit, before and without the advice, helps, prayers, and bleſſings, out of the houſe of the Lord. Oh how needfull is that admonition of the Apoſtle to every one amongſt us, not to think of ourſelves more highly then we ought to think, but to think ſoberly according as God hath dealt to every man the meaſure of faith---with all lowlyneſſe and meekneſſe to endeavour to keep the unity of the ſpirit in the bond of peace, not to be deſirous of vain glory, nor to let any thing be done through it, but in lowlyneſſe of mind each to eſteem other better then themſelves, the younger ſubmitting to the elder, and all of us one to another in the feare of the Lord, *Romans* 12. 3. *Epheſians* 4. 1 3. &c. *Philippians* 2. 1-5. with 1 *Peter* 5. 5, 6.

5 Yea faulty and out of order are they that are over ſuch in the word of the Lord, unto whom they have been, or are given as a gift from the Lord to miniſter to, and with them according to their capacity, if they take not ſpeciall notice of ſuch diſorders, to warn the unruly, as well as encourage and ſupport the weak and timerous. And although if the inſtructions and admonitions of ſound doctrine will not prevaile to rectifie or ſtop the mouths of ſuch unruly and vain talkers, they cannot ſo well ſtop their mouths or prohibit them any other way, which may be meet for them to walk in, as happily they might in the Apoſtles times, or firſt times of the Church ſucceeding

them, while the outward Court was in the hands of true and unfeign-believers which since is left out, as given into the hands of the *Gentiles*, who tread the Holy City under-foot, *Revelations* 11. 1, 2. yet it behooves them therefore to be the more diligent and watchfull in holding fast the faithfull word, as they have been taught, and making full proofe of their ministery, doing whatever lies before them to be done in it, and with it, faithfully as unto the Lord, That they may be able by sound doctrine both to exhort and to convince the gainsayers, and that the truth and power of the Gospell may continue with others, as *Acts* 20. 28, 29, 30, 31. 1 *Timothy* 5. 20. 21, 22. 2 *Timothy* 4. 1-5. *Titus* 1. 9, 10. *Galatians* 2. 4, 5. Therefore saith *Peter*, The Elders that are among you I exhort. Feed the flock of God that are among you, taking the oversight, &c. And yet not as being Lords. For,

6 Most of all out of order are they that seek to exercise a Master-ship or Lord-ship over their brethren, that are not content to be brought so nigh, as to minister to him as a holy Preisthood, and to receive the Law, and that their brethren with them also, should receive it from his mouth, but seek the Preisthood also, even the high Preisthood that is peculiar to him, (like that sin of *Korah*, *Numbers* 16. 9, 10, 11.) and so would set themselves in his place and Temple, as if they were the Great Apostles and high Preists of our profession, to give lawes to his Church, teaching for doctrines the precepts of men, and setting up their Posts by his, or as if they were the Lords of their brethren, and had been crucified and given themselves a ransome for them, would rule over the conscience, determine their faith, and assume to themselves an absolute seat of judgement over them, not committing that to him to whom onely it belongs, or would espouse them to themselves, as if they could give encrease or spirit to them, contrary to *John* 3. 28, 29, 30. *Matthew* 23. 8, 9, 10. & 7. 1. 2 *Cor.* 11. 2. like him, 2 *Thes.* 2. 3, 4, &c.

Now let us here also search and try our wayes, and be willing to see and acknowledge our confusion and disorder, as in these instructions it may be discovered, and turn unto the Lord that hath smitten us, with whom yet there is mercy and healing for us. And for a little further particular application of these last instructions, to such as are in any measure made of his spirituall house and holy Preisthood, I shall briefly add a word or two unto such; and oh that we were willing every one of us seriously to examine and judge our selves, and to know every man the plague of his own heart.

Have we considered the nature and weight of the charge committed to us? and been willing or had our hearts prepared to seek it? to be

sanctified

ſanctified to that ſervice after the ſanctification of his ſanctuary. Have we not defiled our ſelves with Idols, and with many polutions of fleſh and ſpirit.

Yea even then, when under pretence of having no fellowſhip with the unfruitfull works, or workers of darkneſſe, we in our raſh zeale have been ſeeking to hinder and keep out others for their weakneſſe, ignorance, or ſinfulneſſe out of the houſe of God, and from rejoycing and ſeeking the Lord with his people in his ordinances, and bidding them ſtand aloofe from us, we are holier then you, yet have we not? Inſtead of awakening, riſing, and ſtanding up from them in their ignorant and unclean principles and practices, which we ſhould have done and not the other; I ſay while inſtead of that, we have bidden them ſtand aloofe from us, I am holyer, &c. Have we not walked in their wayes? and ſo had fellowſhip with them in their uncleanneſſes, in their covetouſneſſe, pride, following after the vanity of the mind, in the faſhions and cuſtoms of this world, and according to our former luſts in our ignorance, and after the luſts of men. Have we not ſought after, and doted on the wiſedom of this world, the praiſe of men and like things? nay do we not even outſtrip many of the world in theſe things, and teach the ignorant and wicked ones theſe our wayes? (while under pretence of holineſſe we will not let them learne better of us) and ſo ſtrengthen the hands of evill doers by our example, that none of them returnes by meanes of us from the evill of his way.

Yea, how little dwelling together with all lowlineſſe of mind in the unity of the ſpirit? or ſubmitting of the younger to the elder, and all of us one to another in the feare of the Lord, as being cloathed with humility is there not rather a ſpirit of pride, and thence of diviſion, yea of madneſſe and giddyneſſe poſſeſſing us, that is ever ruſhing us into extreames. As to ſay.

1. The younger, and ſuch as are taught in the word, as *Gall.6.6.* And alſo fellow-helpers to the truth, or ſuch as might be ſo more then they are, were they willing to walke circumſpectly, and with a right foot in the Goſpell. But ſuch of us. Are we not either headily ſlighting, or diſpiſing all helps of our brethren, or at leaſt ſuch as we might enjoy, and have much mercy in, and advantage by, as if we could underſtand the mind of God in the Scriptures, as well without ſuch helps, and enjoy fellowſhip, and communion with him, though neglecting them boaſting that we are of Chriſt as well as they, and are not all the Lords people holy? as *Numbers. 16. 3.* with *1 Cor. 1. 12.* As immagining that we have no need of them, of their inſtructions, advice, prayers, bleſſings, and hands with us, for our underſtandings,

derſtanding,& mannaging the affaires of the Goſpel pertaining to us but can as well ſtand alone,or go one of our ſelves,even without ſuch of our brethren,as to whom we ought more eſpecially to ſubmit our ſelves in the fear of the Lord,at leaſt,if they will not fulfill our humor,and ſay as we ſay. Or elſe,are we not on the other hand? Idolizing,and preferring them,or ſome one or other of them,before,or in oppoſition to another. As if they had beene crucified for us,or had the ſpirit,to give to us,calling them, or ſome of them, our maſters, or fathers, in ſuch reſpects,as Chriſt ought only ſo to be eſteemed by us,having our eye,&dependance on them,as thoſe that would have our fear regulated & taught by their precepts,yea as the eyes of a Servant,are to his Maſter,and of a Hand-Maid to her Miſtris, and as our eyes ſhouldbe only unto the Lord. Yea.

2. The Elders among us, Though its not meete, (eſpecially for ſuch a younger one as my ſelfe) to rebuke ſuch, yet let me entreat them as Fathers,to conſider. Is there not alſo too much of ſuch a ſpirit as is ruſhing even ſuch into extreames.

1. Either ſometimes to neglect that great care, and overſight of their brethren, as a thing not partaining to them, or as if the unworthyneſſe, ſtubborneſſe, and giddineſſe found with us, or any over whom the holy Ghoſt hath made them overſeers, might excuſe the neglect of their care and overſight of them, or give them juſt cauſe to be ſo angry, as to caſt it off. Like *Jeremy* of old, that ſometimes ſaid, he would ſpeake no more in his name, becauſe it was made a reproach, and diriſion to him daily, But the Lord was ſtronger than he, and prevailed, to beget in him, and carry him forth in a better reſolution. May not likewiſe ſuch follyes, or giddinteſſe in us, as forementioned, either on the one hand, ſlighting, or on the other hand idolizing ſuch as are over us in the word of the Lord, or being partially puſtup for one againſt another. And not rightly obeying,or ſubmiting to any of them in the Lord,but willfully walking every one in the wayes of his owne heart, and In the ſight of his eyes and happily after our owne luſts, heaping up to our ſelves teachers too, having itching eares, I ſay may not ſuch follyes, and giddineſſe found with us, ſometimes move, and provoke the ſpirits even of ſuch as *Moſes*, to be ready to take up ſuch raſh reſolutions, to neglect, or caſt off their care, and watchfullneſſe over their brethren, as if diſengaged; to let them goe on, and walke in their owne way, without plaine and faithfull reproving and warning of the evill of it, as they ſee it, or might ſee it, and have opportunity ſoe to warne them and ſeeke their healing. Yet to ſuch let me ſay be yee entreated, to conſider the nature of your engagement. The grace beſtowed rendring you Deptors, and obliging, and from whom

whom you expect your reward, yea consider him, that endured such contradiction of sinners against himselfe, and such unteachableneſſe, and untowardneſſe, in his chosen Disciples, least ye be weary, and faint in your minds, and withall bethink your selves what advantage Satan may get over others even of some more simple, and upright ones, though weak, to rush them, into errors of rashneſſe, like *Uzzah's*, by occasion of your negligence, or listening to such a peevish spirit, provoked by others evills, and happily partly also by too much looking or too single poorings on your owne weakneſſe and unfitneſſe to deale with or for such a people, as by such occasions you are made sensible of it, as *Isaiah.6.5.* with *Exodus.* 3. 11. and 4. 10.

2. Or on the other hand, will not the same spirit that moves and provokes from such considerations as before, to sit downe in a peevish discontent, or to neglect, or cast of their care, or charge committed to them, happily working thereto also, upon their owne naturall desire of ease, or the like, I say will not, or may not the same spirit from the like considerations, rush them otherwhile into another extreame, (happily working to this also, upon some naturall inclination that may yet be found with such, to honour, or praise, or to be some bodyes or the like) that is to say, when they are stirred up even by Gods spirit, to take some care of their brethren, and seeke some way to be helpfull, or profitable to them, in those things, in which they are out of order, even then, and in those endeavours, to be Lording it over Gods heritage, rashly judging, and upbraiding them for their follyes, as if they had opened their eares, nay more then he that did soe yea seeking to bring them under them, or to submit to their order, or if it be Gods, yet as from them; rather then as servants, and with the meekeneſſe, and gentleneſſe of Christ seeking their being first devoted, and given up to God, that so they may be to him and for his use, and by him be given to them according to his will. To such therefore let me here farther adde.

Oh see I beseech you, what the following such a spirit a little cost *Moses*, or rather the people in his losse, *Numbers* 20. 10, 12. *Deut.* 3. 26, 27. with *Psal.* 106. 32, 33. And consider how much unlike it is to the mind, and way of Christ found in himselfe, *Isaiah* 42. 18, 19, 20. And in his servants guided by his spirit, *Psal.* 38. 13, 14, 15.

And give earneſt heed to that vehement charge of the Apostle *Paul* to *Timothy*, 2 *Timothy* 4. 1--5. with *Chapter* 2. 24, 25, 26. and of *Peter* to the Elders. 1 *Peter* 5. 1--5.

And let us all be admonished, so to think on our wayes, as to turn our feete unto his testimonyes, and in the light and strength of them,

to

to make haſt, and not to delay to keepe his Commandements, *Pſa* 119. 59, 60. Even to doe what we ſhould have done of this nature at the firſt, and have prevented this harme and loſſe to our ſelves, leaſt yet a worſe thing come unto us. And to encourage us to liſten to, and receive this admonition. Conſider in the laſt place.

4. That yet the Lord is our God, though he hath made this Breach upon us: while he is ſo highly provoked, to puniſh us in ſuch manner for our iniquityes, yet there is forgiveneſſe with him, and help in him, even for rebellious ſinners, that yet he may be feared, and hoped in by them while yet it is called to day. Yea ſuch puniſhments, and corrections on his peculiar people, may yet ſtand with his gracious owning them in Chriſt receiving and taking pleaſure in them, as found in Chriſt however puniſhing them for their iniquityes for he chaſteneth every Son whom he receiveth; Though indeed ſuch judgements as theſe, doe ſignifie him to be as one riſing up out of his wonted place of mercy, and are ſomething neere to a withdrawing from a people, and to a reſiſting, and giving up. And may alſo have ſome Act of reſiſting in them, and yet ſtand with his readineſſe to receive, returne, and be gracious to us. For he that is ſo unwillingly, and hardly provoked to deny, diſowne, and put away any, from that relation, or neereneſſe, in which he hath made them nigh to himſelfe, as his ſpouſe, or children by faith in Chriſt and will not doe it, till it come to that, he muſt either deny himſelfe, or them, but ſtill graciouſly receives, and accepts as beleivers on Chriſt and ſo as children, and heirs, to be favoured, with the peculiar favour of his people, when as yet many unkind, and unchildlike requitalls of his grace have beene found with them yea when not onely many iniquityes, and polutions in their holy things are found with them, but alſo many backſlidings, and departings from him, by an evill heart of unbeliefe, ſuch as doe bring much loſſe, and deadneſſe upon them, and procure ſore corrections to them, and might juſtly procure his utter denying, and diſowning them, he is alſo ſo infinite in graciouſneſſe, that, when any mans drawings back, are come to that height, that his ſoule can take no pleaſure in them, but that he is provoked to put them away for ſuch iniquityes as by which they have ſold themſelves from him, yet he doth not preſently give them a bill of divorce, (*Iſa* 50.) But is yet following them in their wanderings, while yet it is to day, with ſuch diſcoveryes of his Son, and the riches of proviſion in his houſe even for prodigalls that have waſted all they had, and forfeited all, and with ſuch reproofs of inſtruction, as might make them aſhamed, to ſee if yet they will repent and remember from whence they are fallen,

and

and look back towards him who is yet waiting to be gracious to them, and if any by all this goodneſſe yet be aſhamed and ſay I have ſinned and perverted that which is right, and it profited me not, then he is gracious and ſaith, deliver him from going down to the pit, for I have found a ranſome, and he will farther open to him the treaſures and fat things of his Houſe, and lead him into the underſtanding and uſefulneſſe of his truth in Chriſt, and he ſhall returne to the dayes of his youth, as *Ezek.*43.10,11. *Jer.*2. and 3. *ter.* *Job.* 33.23-28.

For therefore will the Lord waite that he may be gracious, bleſſed are all they that yet in the way of his judgements wait for him. For the Lord is a God of judgement. He is the Lord our God, his Judgements are in all the earth, who hath made this Breach upon us.

I ſhall briefly propound for our farther uſefulneſſe of this; theſe ſeverall poſitions of inſtruction, contained in this acknowledgement, that it is the Lord, and avouchment of him to be their God, as *Deut.*26.17.

1. That he whoſe hand had made this Breach upon them, and whoſe Kingdome in it, did rule over them is, the Lord our God, that hath for ever the only right to diſpoſe off and judge us.

2. That he is yet able to ſave, to preſerve, yea to deliver even when we are ready to periſh.

3. That he is then ready, and willing to ſave, nigh at hand, eſpecially to ſuch as ſeek him.

4. He it is, and he only, to whom from theſe conſiderations, we may be, (and in looking to him are) encouraged to fly for help and refuge. He is the Lord our God.

1 He that hath done it, is the only Lord, that hath for ever the onely right to diſpoſe of, and judge us. He even the Father of our Lord Jeſus Chriſt, who hath committed all judgement to the Son, and executeth all his judgements preſent and eternall by him: even as now in mans nature exalted (as we have ſhewed before) and ſo Jeſus Chriſt as now actually made fleſh in a body prepared for him in our nature, and through ſufferings in the ſame body glorified with the Father, with whom all this was vertually preſent, and of force from the beginning of the world: He even the Man Chriſt Jeſus in the Name of the Father (for all the Scriptures bear witneſſe of him) as it is he that hath done it, as we ſhewed in the ſecond inſtruction propounded to be conſidered in the text, ſo he had the only right to do it, for he is Lord of all, and hath for ever in the name and majeſty of God his Father, the only right to diſpoſe of and

judge us, not only by right of creation, as *Psal.* 95.7. and 100.3. for so all are his from the beginning, for he was in the beginning with God, and that word was God, by him and for him were all things made that were made, *John* 1. 1, 2, 3. *Colloſſians* 1. 16. and so he is the proper Lord and Heir of all things by right of creation, and according to his divine and eternall generation, but not only so, nor is that all meant in thoſe places in the *Pſalmes* forementioned, but alſo by right of redemption (in which there is a new creation for our nature, made and perfect in him for us) he is Lord of all to the glory and praiſe of God the Father, *Phill.* 2. 6-11.

For when we by reaſon of ſinne were juſtly baniſhed from his Kingdom, in the righteous ſentance of his Law, and equity of his Juſtice, ſhut out as accurſed from him, and by reaſon thereof muſt needs have been left under the power of Satan and dominion of death, for all our ſtrength was as water ſpilt on the ground that cannot be gathered up againe, even then when we were ſinners and without ſtrength, in due time Chriſt dyed for the ungodly, and according to the purpoſe and grace given us in him from the beginning of the world, in which he in due time taſted death for every man. He hath redeemed us from the curſe of the Law being made a curſe for us. As it is written curſed is every one that hangeth on a Tree. For therein he ſuffered and fulfilled the judgment of this world. That judgment of baniſhment that came on us by the offence one, ſo that his reſurrection was for our juſtification, and by the power of it in the vertue of his ſufferings all men are given him, and all judgment committed to him, and power to execute judgement alſo, becauſe he is the Son of Man, 2 *Samuell* 14 14. with *Hebrews* 2. 9. 14. *Galatians* 3. 13. *John* 12. 27. 31, 32. & 5. 22. 27. *Romans* 5. 18. By him the Kingdome of God is brought unto us; for to this end Chriſt both dyed roſe and revived, that he might be Lord of all: ſo that he is the Lord our God by right of purchaſe and redemption, for he gave himſelfe a ranſome (or price of redemption) for all to be teſtified in due time, and hath obtained an eternall redemption and releaſe of all mankind from under the curſe of the Law, and ſo from under that neceſſary ſlavery to Sin, Death, and Satan, into which we were fallen, ſo that the Father holds no man under that condemnation, or ſentence of baniſhment, as they were fallen under it, but hath committed all judgment to the Son, that through him they might be ſaved, and that by him they may be righteouſly judged according to the Goſpell, according to which this

is

is the only condemnation, that when light is come, men love and chooſe darkneſſe rather.

Therefore to day, while it is called to day, if ye will hear his voyce, harden not your hearts, but let us kneel before the Lord our Maker that hath bought us with the ranſom of his owne body, which the Father prepared him to that purpoſe, for by the vertue of that ranſome and ſo by meanes of his death.

2 He hath yet power to ſave us, even when by our iniquities and ſinnings againſt the grace of God by him bringing ſalvation to us we have deſerved to be cut off in his righteous judgement according to the Goſpell, yea when we have procured to our ſelves ſuch judgements as in which we are ready to periſh and nigh to cutting off and burning. For by means of his death, he hath obtained power to forgive thoſe ſins that deſerve a ſecond death while it is yet to day, that is before they be ſo finiſhed in any, as to procure the utter bloting out of their names out of the book of the living, and ſo to ſave us from the wrath to come, and hath received gifts for the rebellious, that the Lord God might dwell among them, *Hebr.* 7. 27. & 9. 15. 1 *John* 2. 1, 2. 1 *Theſſ* 1 10. *Pſal.* 68 18, 19. 20.

And is able to ſave to the utmoſt, them that come to God by him, as well as to hold open the dore for rebellious ſinners approach, and that he might bring them back from all their wanderings to God. And all this, becauſe this man continueth for ever in the name and majeſty of God his Father, to intreate for us, that one offering of his owne body, by which he hath obtained plenteous redemption even the forgiveneſſe of ſins, and in which he liveth to appeare in the preſence of God for us. Though good men are periſhed from us, and being taken away by death, can be of no more perſonall uſefulneſſe to us, for the dead know not any thing---- nor have any more a portion in any thing that is done under the Sun, and ſo no ſimpathy with us, in our preſent joyes, or griefes nor is there any more that they can doe for us, by ſpeaking to us, or praying for us, for there is no worke, or deviſe, nor knowledge or wiſedome in the grave, nor have the dead any capacity, or opportunity to perfect any thing left undone under the Sun. They cannot praiſe him or celebrate his truth to the living, nor hope, or ſeeke for it for them, *Eccleſ.* 9. 5, 10. *Pſal.* 6. 5. *Iſa.* 38 18, 19.

Yet the Lord liveth, and bleſſed be the God of the Rock of our Salvation, 2 *Sam.* 22. 47. *Pſal.* 18. 46. For becauſe he liveth for ever in that body in which he once dyed for us therefore alſo, they that

ſleepe in Jeſus, and we that waite for him, ſhall live together with him, in a like conſideration, even in theſe bodyes that are now vile, which then ſhall be faſhioned into the likeneſſe of his glorious body, yea therefore all ſhall be raiſed, and ſtand before his judgement-ſeate, to receive in their bodies according to the things done in them whether good or bad. And therefore alſo, they that waite on him ſhall not be aſhamed, but though they heere paſſe through the vally of the ſhaddow of death, and may ſit in darkneſſe as the fruit of their owne wayes, yet looking to him, he will be a light to them and his rod, and ſtaffe, ſhall comfort, and uphold them. For he is able to uphold, ſupport, preſerve and deliver them, when all other helpers, and Saviours fail from them, even yet to preſerve his Church in the world, as a people to his praiſe, when their power is gone, though thoſe pillars be removed which were a ſtrength to them, and their enemies thought were their only foundations, whence they encourage themſelves ſaying, if the foundations be deſtroyed, what can the righteous do. But our God, our Rock of ſalvation, foundation, and high Tower, is in heaven, he dyed once and can dye no more, but is alive for evermore, and hath the keyes of Hell, and Death, yea the Lord is in his holy Temple, God hath ſet his King upon his holy Hill of Sion. Therefore ſaith *Micha.* I will looke unto the Lord, I will waite for the God of thy ſalvation. For

3 My God ſaith he will heare me. He is ready to ſave, to forgive and heale, he delights in mercy, that pleaſeth him, he hath no pleaſure in the death of any, or that any ſhould periſh, but that they ſhould come to repentance, and be ſaved. And therefore will not be wanting in ſeaſonable admonitions to rebellious ones while it is to day, yea will make his rods and reproofes powerfull to the awaking unto his righteouſneſſe, to the giving wiſdome, and opening the eare to diſcipline; and turning at his reproofe will further power out his ſpirit and make knowne his words, as is ſhewed before, yea he the Lord of the harveſt, will yet raiſe up, and thruſt forth many more faithfull labourers into his vinyard, if yet we be willing to be humbled under his mighty hand, and ſeeke it of him after the due order, for becauſe of his infinite compaſſions, kindneſſe and pitty to mankind that they may heare of the things that concerne their peace, and learne to know and feare his name, therefore he will not make his peculiar people, an utter deſolation in the earth, but will preſerve a Seed to ſerve him in their generation for the good of others, *Pſalm* 22 30, 31, and 103. 1--7. 8, &c. and 145.

John

John 17. 15--20. Yea therefore the Lord will not forsake his people for his great names sake ,because it hath pleased the Lord to make them his people, onely feare the Lord, and serve him in truth, with a perfect heart, for consider how great things the Lord hath done for you, 1 *Sam.* 12. 22. 24. For

4. These things considered, will instruct, incourage, strengthen, and admonish, not to forsake him, though all this evill be come upon, us nor fly to any other mountaine, or refuge for help, bnt to fly to him, trust in him, and resigne our selves to his government, for truly in vain is salvation hoped for from the hills, and from the multitude of Mountaines, truly in the Lord our God is the salvation of *Israell*, yea he that is our God is the God of salvation, and to God the Lord belong the issues from death, *Jeremiah* 3. 23. *Psalm* 68. 20. And they that know thy name will trust in thee, for thou Lord never forsakest them that seek thee, *Psalm.* 9. 10. But as for such as will still go on in their trespasses, not regarding the work of the Lord, nor the operation of his hands, but still persist in their falling away, and turning aside unto their crooked paths; the Lord shall lead them forth with the workers of iniquity, he shall destroy and not build them up. But peace upon *Israel*, *Psal.* 28. 5. and 125. 5. and 68. 20. 1 *Sam.* 12. 25. *Heb.* 10. 38.

Seek we therefore the Lord, and his strength, seek his face evermore, remember his marvelous works that he hath done, his wonders, and the judgements of his mouth ---- he is the Lord our God, his judgements are in all the earth, *Psal.* 105. 4. 5. 7.

FINIS.

Poſt-Script.

WHereas in page 20. *ſpeaking of the examining a mans ſelfe, and ſo eating the Supper of the Lord, to which we are inſtructed,* 1 Cor. 11. 28. *I have written, That it is not to ſearch for, know, or take notice of the goodneſſe of our owne frames or qualifications: as things rendring us worthy or by which we may come, nor in this caſe, or to ſuch an end, are we ſo to examine or looke upon the opperations of grace in us, or by us (as in other caſes, and to other purpoſes may be good, and uſefull, as* 2 Cor. 13. 3, 4, 5. Heb. 10. 32. Galat. 3. 2. and 4. 15.) *I would not be ſo underſtood, as to exclude from that ſelfe-examination, the remembrance and conſideration of ſuch efficacies, or operations of the Grace of God, (through the preaching of the Croſs,) in us, or by us, or in, or by others upon us. But as in ſuch caſes, or to ſuch an end, as* 2 Cor. 13. and Gal. 3 and 4. *(viz.) for the proving, and confirming to us, the truth of Chriſt ſpeaking in, and through that preaching of the Croſſe of Chriſt, and ſo in, or by his ſervants, faithfully miniſtering it to us, and ſo for the making us aſhamed of our dulneſſe, and unprofitableneſſe under it, or wanderings from it, and to ſtirr us up to give more earneſt heed to the things that we have heard, as in that to the* Galatians, *and* Hebrews, *we are ſo inſtructed to call to remembrance, and conſider them. So in this caſe and to ſuch an end, as to render the Croſſe of Chriſt more precious to us, and worthy to be remembred by us, and the more to preſent us, with what cauſe there is for us to judge and take ſhame to our ſelves, and yet to hope in his mercy and looke to him for help, and healing, remembering him in his wayes; The conſideration, and calling to remembrance ſuch efficacies, and opperations of the Grace of God, as forementioned, is good, and uſefull, and may be uderſtood as included in that examining a mans ſelfe, as alſo is ſignified under that ſecond branch of explication,* page 21.

I deſire that what is ſpoken to this point, of remembering and conſidering how we have heard, and received, in pages 76, 77, 78. *may be compared with what is ſaid of a mans examining himſelfe,* pages 20, 21. *and taken in for farther explanation of my ſenſe of what may be contained in it. According to what I have here add.d, conſider and ſearch the Scriptures, and the Lord give us underſtanding in all things.*

ERRATA.

PAge 2. line 22. for glorified in, reade gloryed in, l. 24. for heavinesse read readinesse, p. 3. l. 8. ad to stroke. This, l. 28. r. hastinesse of spirit, l. 35. r. owne, l. 38. for any r. a, l. last, r. are Breaches, p. 5. l. 6. for yours r. them, l. 20. for for r. or, p. 6. l. 6. for faint r. fayne, l. 31. for teaches r. reaches, l. 41. for himselfe r. it selfe, p. 8. l. 5. r. depriveing them, l. 22. for moved r. removed, l. 32. for Chron. r. Corinths. p. 9. l. 20. for away r. a way, p. 10. l. 16. r. foundations, l. 33. for which r. while, p. 11. l. 17. for depriveing r. driveing. l. 35. for tumbled r. turned, p. 12. l. 19. make the period at this, p. 13. l. 10. for for r. or, p. 14. l. 6. r. right is he, l. 29. put out and, page 16. line 5. r. and death threatned, l. 26. r. be it is, l. 40. r. murmur, p. 17. l. 3. r. the next line with it, as part of the sentence, l. 25. r. in all these things, l. 30. r. revive. l. 32. for the r. this, p. 20. l. 31. for to himselfe r. of himselfe, p. 21. l. 11. and 12. for unto r. into, l. 40. for them r. him, p. 22. l. 5. for censured r. centured, p. 23. l. 5. r. him, l. 21. r. of, l. 30 r. plausible, p. 24. l. 4. and 5. r. comparison, l. 6. prefix, 2. l. 10. for with r. which, l. 14. for goodnesse r. godlinesse, l. 33. blot out the last and, p. 25. l. 12. for other r. our, p. 26. l. 24. r. beget, l. 42. for in r. it, p. 27. l. 4. put a colon at private spirit, p. 28. l. 39. blot out waite on him. p. 35. l. 36. for sacrifice r. sacrificer, p. 36. l. 5. r. make us, l. 7. put out they, p. 38. l. 29. r. & 10. 1. l. 41. add the first clause in the next line, and there make the period, p. 39. l. 2. r. taking, to l. 24. add the reading of what immediatly followes without a period, and do the like in p. 40. l. 31. & p. 50. l. 35. p. 51. l. 38. Page 43. l. 6. for 1. r. 5. l. 13. r. embraced, l. 20. r. writing, p. 44. l. 10. r. discourses, p. 46. l. 27. r. the, p. 47. l. 35. r. by faith, p. 52. l. 10. for what r. that, p. 53. l. 7. r. complaint. p. 55. l. 6. for not so much r. nor to such, p. 56. l. 27. for in the r. of the, l. 29. r. resemblances, p. 59. l. 36. & l. last. r. acceptation, p. 60. l. 10. r. acceptations, p. 62. l. 15. r. possesseth, p. 64. l. 12. for of worshipers r. worshipers of, l. 14. for the r. them, p. 65. l. 25. at shadowes put a comma, p. 66. l. 31. r. things, l. 34. & 35. r. remission, l. 40. r. to, p. 68. l. 12. for precious r. previous, p. 70. l. 7. r. motives l. 9. for owne r. one, l. 30. at not put a stop, p. 71 l. 7. r. feighned. l. 15. put out that whole clause, and he that heareth speaketh constantly Proverbs 21. 28. and ad it to l. 17. Line 26. for this r. his, p. 80. l. 5. for 34. r. 24. l. 6. r. preists p. 85. l. 9. at others put a comma. p. 89. l. 9. at name do the like, l 19. r. follow, q. 92. l. 29. r. spirit to them, p. 94. l. 29. r puft.

William Burgiss out this book
1659